

THE
Archbishop of CAMBRAY's
DISSERTATION
ON
PURE LOVE.

WITH

An Account of the Life and Writings of the Lady, for
whose Sake the Archbishop was banish'd from Court.
And the grievous Persecutions she suffer'd in *France*
for her Religion.

ALSO

TWO LETTERS in *French* and *English*, written by one
of the Lady's Maids, during her Confinement in the
Castle of *Vincennes*, where she was a Prisoner Eight
Years: One of the Letters was writ with a Bit of
Stick instead of a Pen, and Soot instead of Ink, to
her Brother; the Other to a Clergyman.

Together with an

APOLOGETIC PREFACE,

Containing divers LETTERS of the Archbishop of
Cambray, to the Duke of *Burgundy*, the present *French*
King's Father, and other Persons of Distinction.

ALSO

Divers LETTERS of the Lady to Persons of QUALITY,
relating to her Religious Principles.

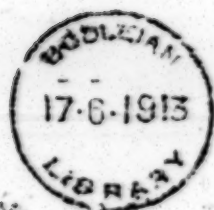
*God is no Respector of Persons; but in every Nation, he that seeketh Him,
and worketh Righteousness, is accepted with Him. Acts x. 34, 35.*

*Creatura nova Christianorum differt ab omnibus hominibus hujus mundi
per mentis renovationem. tranquillitatem cogitationum, dilectionem
Domini, et Amorem Coelestem. Marcarii Homilia v.*

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L O N D O N :

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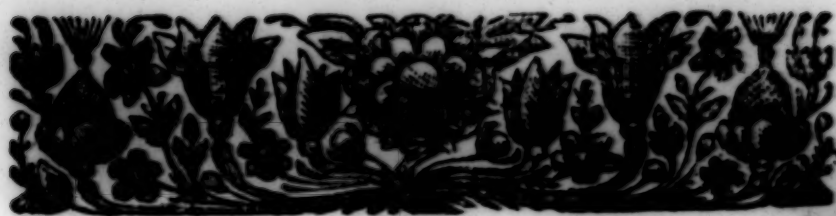


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APOLOGETIC PREFACE,

BESIDES the Archbishop of *Cambray's* Dissertation on PURE LOVE, and what else is mention'd in the Title Page, we have given his Meditation on the Inward Operation of God's Spirit, which was inserted in the *White-ball Evening Post*, Feb. 19. 1733-4. 'Tis an Illustration of several sublime and spiritual Passages in the BIBLE, and contains the Quintessence of the *Pythagorean* and *Socratic* Philosophy, as well as the Sum and Substance of Divinity.

In that Meditation the Author has very feelingly expressed his own Sense and Experience of God's Operation in his Soul, and wishes he had a Voice capable and strong enough to reprove the whole World for their Blindness, and to declare with Authority what God *really* is; yet we are apprehensive, Objections of two Kinds will be rais'd against the Necessity of any *Inward* Operation, or Manifestation of God.

1st. By those who look upon the *Holy Scriptures* as a complete and perfect RULE of Faith and Manners.

2^{dly}. By those who look upon *Reason*, in every Man, to be a sufficient GUIDE if truly follow'd and obey'd.

To the Objections of the *First*, we shall answer in the Words of the Archbishop himself, who has exactly stated and defin'd what the inward Operations of God's Spirit are, from *Scripture*; and fully answer'd the Objections of those who think the Light of *Scripture* sufficient, without the inward Teaching and Manifestation of God.

* ' By *Scripture* 'tis certain that the Spirit of
' God † dwells in us; that it acts there; that it
' prays there continually; that it groans there;
' that it desires there; that it asketh for us, what
' we know not to ask for ourselves; that it excites
' us, animates us, speaks to us in *Silence*, suggests
' all Truth to us, and unites us so to itself, that
' we become || *One Spirit with God*. This is what
' *Scripture* teaches us. This is what the Doctors
' or Teachers, who are farthest off from the *in-*
' *ward Life*, cannot but acknowledge: And yet
' notwithstanding these positive Principles, we
' always see, by their Practice, that they suppose
' the

* *Oeuvres Spirituelles*, Tom. 1.

† *Rom.* viii. || *1 Cor.* vi. 17.

' the outward written Law, or at most a Light
 ' drawn from *Scripture* and *Reasoning*, to be
 ' what enlightens us inwardly, and that 'tis our
 ' *Reason* afterwards which acts of itself by that
 ' Instruction. These Men set not enough by the
 ' *inward* Teacher, the HOLY SPIRIT, who does
 ' all in us. He is the Soul of our Soul. We
 ' cannot frame a Thought, or create a Desire,
 ' but through Him. Alas, how great then is
 ' our Blindness! We make account as if we
 ' were by ourselves in this *inward* Sanctuary,
 ' but on the contrary, God is there more nearly
 ' and intimately than we ourselves are.

' Perhaps you will say to me, *What then are*
 ' *we inspir'd*? Yes without doubt; but not as
 ' the Prophets and Apostles. Without the
 ' actual Inspiration of the Spirit of Grace, we can
 ' neither *do, will, nor believe* any Good. We
 ' are therefore always *inspir'd*; but we stifle this
 ' Inspiration continually. God ceases not to
 ' speak, but the Noise and Hurry of Things with-
 ' out, and our Passions within, deafen, and hin-
 ' der us from hearing Him. We must silence
 ' every Creature and ourselves too, to hear in a
 ' profound Stillness of the Soul, the inexpressible
 ' Voice of CHRIST, the Bridegroom of our Souls.
 ' We must listen diligently, for 'tis a very still
 ' and soft Voice, which is not to be heard, but
 ' by such as hearken to nothing else. O how sel-
 ' dom it is the Soul is *silent* enough to let God
 ' speak! The least Whisper of our vain Desires, or
 ' of Self-love, attentive to itself, confounds all

' the Words of the Spirit of God. We hear plain
 ' enough that He speaks, and that He asks for
 ' something; but we don't perceive what it is, and
 ' very often we are contented, not to understand
 ' it. The least Reserve, the least Regard for self,
 ' the least Fear of understanding too plainly, that
 ' God asks for more than we care to give Him,
 ' disturbs this *inward Voice*. Shall we wonder
 ' then if so many, even pious Persons, but full of
 ' amusing things, vain Desires, worldly Wisdom,
 ' and confidence in their own Virtues, cannot hear
 ' it, but take this *inward Voice* to be a *Chimera*
 ' of Fanaticks? Alas what do they mean by such
 ' scornful Language? To what purpose would the
 ' outward Expressions of *Teachers* be, and even of
 ' the *Scriptures* themselves, if it were not for the
 ' inward Voice of the Holy Spirit, which gives
 ' the other all its Efficacy. The outward Words
 ' of the Gospel itself, without this living efficaci-
 ' ous *Word within* would be but an empty Sound.
 ' * 'Tis the *Letter that killeth, but the Spirit giv-*
 ' *eth Life*. O Eternal and All-powerful Word of
 ' the Father, 'tis Thou who speakest in the very
 ' Bottom of Souls. The Words which proceeded
 ' out of the Mouth of our SAVIOUR when upon
 ' Earth, had not been productive of so much Vir-
 ' tue, and so great Fruits, but because they were
 ' animated by this Word of Life which is the
 ' WORD Himself. This made *Peter* say, † *Lord,*
 ' *to whom shall we go? Thou hast the Words of*
 ' *Eternal Life*. Therefore 'tis not the exterior
 ' Law,

* 2 Cor. iii. 16. † John vi. 69.

‘ Law, or Rule of the Gospel, which God
 ‘ lets us see by the Light of *Reason* and *Scripture*;
 ‘ ’tis His Spirit that speaks, that touches
 ‘ us, that operates in us, and that animates
 ‘ us, so that ’tis the Spirit * that *worketh in us*,
 ‘ both to will and to do what is good, as ’tis our
 ‘ Soul that animates our Body, and regulates its
 ‘ Motions.

‘ ’Tis certain therefore, that we are inspir’d
 ‘ continually, and that we live not the *Life* of
 ‘ Grace, but in proportion as we partake of this
 ‘ inward Inspiration.

‘ These Positions and Principles being laid, it
 ‘ must be acknowledg’d, that God speaks conti-
 ‘ nually in us. He speaks even in harden’d and im-
 ‘ penitent Sinners; but they being stun’d, as it
 ‘ were, by the Noise of the World and their Passi-
 ‘ ons, cannot hear His Voice, ’tis to them a Tale,
 ‘ or a Fiction. He speaks also in converted and
 ‘ penitent Sinners: They feel a Remorse of Con-
 ‘ science, and that Remorse is the *Voice* of God,
 ‘ which reproaches them inwardly for their Sins.
 ‘ When these Sinners are effectually reach’d and
 ‘ smitten, they find no Difficulty in understand-
 ‘ ing this *secret Voice*, for ’tis that which smites
 ‘ them so sharply. ’Tis in them † the *Two*
 ‘ *Edged Sword*, St. Paul speaks of, which di-
 ‘ vides asunder *Soul and Spirit*. God makes
 ‘ Himself to be felt, tasted and obey’d: They
 ‘ hear

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* *Phillip. ii. 13.* † *Heb. iv. 12.*

' hear this soft Voice, which gently smites them
 ' in the very Secrets of their Heart, and the
 ' Heart is tender'd and broken: And that is true
 ' Contrition.

' God speaks also in enlighten'd and learned
 ' Persons, whose Lives are to Appearance exact
 ' and regular, and in all Respects adorn'd with
 ' Virtue: But commonly these Persons being full
 ' of themselves, hearken too much to themselves
 ' to hear God. They reason upon every Thing,
 ' they do all by Rules, and Principles of human
 ' Wisdom and Prudence, which would be much
 ' better done through *Simplicity*, and a *Docility*
 ' to the Teachings of God's Spirit. Such as
 ' these appear sometimes to have more Goodness
 ' than others, and they have it in a good Degree,
 ' but then 'tis a mixt Goodness. They are great,
 ' and big in themselves, and value themselves
 ' in proportion to their Capacity and Reason:
 ' They are always sway'd by their own Coun-
 ' sel, and mighty strong in their own Eyes
 ' and Opinion. O my God, *I thank Thee*, with
 ' Jesus Christ, *that Thou hidest Thy SECRETS*
 ' *from these Wise and Prudent, but revealest*
 ' *them with Pleasure to weak and humble Souls!*
 ' 'Tis only *Children* Thou art familiar with.
 ' Thou behavest toward others in their own
 ' Way. They will have Knowledge and splen-
 ' did Virtues. Thou givest them shining Parts,
 ' and makes 'em a sort of Heroes. But this is
 ' not the best Portion. There is something
 ' more hidden for Thy dear Children. They
 ' lean

' lean, as *John* the beloved Disciple did, upon
 ' Thy Bosom. As for these great Ones who
 ' care not to stoop, and become little, thou lettest
 ' them remain in their Greatness. They shall
 ' never have Thy *Careffes* and sweet *Familiarity*:
 ' We must become as little Children dandled
 ' upon the Knee, to deserve and merit it.

' I have often remark'd, that Persons of small
 ' natural Parts and Understanding, when they
 ' begin to be made sensible of their Sins, and
 ' lively touch'd with the Love of God, are more
 ' dispos'd to hear this *inward* Language of the
 ' Spirit, than some enlighten'd and learned
 ' Persons, grown old in their own Wisdom.
 ' God who continually strives to communicate
 ' Himself, knows not how to set a Step in these
 ' Souls, full of themselves, and so long nourish'd
 ' with their Wisdom and Virtues: But he con-
 ' verses familiarly with the *Simple*, as the Scrip-
 ' tures say.

' But where be these *simple* Ones? I see none
 ' of them. God sees them, and 'tis in them He
 ' loves to dwell. * *My Father and I*, says
 ' JESUS CHRIST, *We will come unto them, and*
 ' *make our Abode with them.* O how does a Soul
 ' given up entirely to the Spirit of God, esteeming
 ' itself as *nothing*, and directed wholly by PURE
 ' LOVE, which is the most perfect Guide; I
 ' say, how does that Soul taste of the Love and
 ' Goodness of God, which the Wise of this
 ' World

* *John* xiv. 23.

' World can neither experience nor com-
 ' prehend! I my self have been *Wise*, I may
 ' venture to say, as well as others; but then
 ' imagining that I saw every Thing, I saw
 ' nothing. I went groaping by a Chain of
 ' Reasons, but the Light shone not in my Dark-
 ' ness. I satisfy'd my self with Reasoning. But
 ' alas, when once we come to silence every
 ' thing in us to *hear* God, we know all Things,
 ' without knowing any Thing; and we plainly
 ' see, that we were ignorant before of those
 ' Things, which we thought we understood.
 ' All that we had possess'd, vanishes, and we
 ' take no Thought about it: Nothing then be-
 ' longs to us: All is lost, and *ourselves* too.
 ' There is something that says in the Secret of the
 ' Heart, as the Spouse in the *Canticles*. Let
 ' me hear Thy Voice, let it resound to my Ears,
 ' for thy Voice is sweet. It makes my very
 ' Bowels leap with Joy; O speak my LOVE,
 ' and let none dare to speak but Thee. Be silent
 ' O my Soul, and speak O my LOVE. Then
 ' it is we know all Things, without knowing any
 ' Thing. Not that we have the Presumption to
 ' believe that we possess in ourselves all Truth
 ' and Knowledge. No, no, quite the contray,
 ' we then *feel* that we of ourselves *see* nothing,
 ' that we can do nothing, and are nothing:
 ' We *feel* it, I say, and are ravish'd at the Sense
 ' of it.

' But in this entire Resignation of all without
 ' Reserve, we find from time to time, in the
 ' Immenfity

‘ Immensity of God, all that we stand in need
 ‘ of, in the Course of His Providence. ’Tis
 ‘ there we find the *daily Bread* of Truth, as
 ‘ well as every thing else, without making Pro-
 ‘ vision. ’Tis there the * *Unction teaches us all*
 ‘ *Truth*, by taking from us all our own Wisdom,
 ‘ our own Glory, our own Interest, our own
 ‘ Wills; and makes us contented with a Sight
 ‘ of our own Frailty, and willing to be under
 ‘ every Creature; ready to give place to the mean-
 ‘ est Worm upon Earth; ready to confess our
 ‘ Transgressions before all Men, fearing neither
 ‘ the Shame or Punishment so much as wilful
 ‘ Disobedience. In this State, I say, the SPIRIT
 ‘ *teaches us all Truth*; for all Truth is eminently
 ‘ comprized in this Sacrifice of Love, in which
 ‘ the Soul strips itself of all, to give all to God.
 ‘ This is the *Manna* which has the *Taste* of all
 ‘ Meats, without having the Taste of any par-
 ‘ ticular Meat.’

If these Arguments, drawn from a sensible Ex-
 perience and Feeling of God’s Operation in the
 Soul, convince not the Reader, and if he be not,
 one of those *who † think to have eternal Life by*
the Scriptures, yet will not come to CHRIST that
they may have Life: He would do well to ex-
 amine and see if he is not in the State the Author
 himself once was, *seeking for God without, and*
never thinking of finding Him within: || ‘ I try’d,
 ‘ *says he, by collecting together in my Mind all*
 ‘ the

* *John* ii. 20. † *John* v. 39.

|| See his *Meditation of God’s Operation in the Soul*.

' the wonderful Works of Nature, to frame an
 ' Idea of Thy Grandeur. I sought Thee among
 ' Thy Creatures, and did not think of finding
 ' Thee in my own Heart, where Thou art never
 ' absent. No, there is no need, O my God! * *To*
 ' *descend into the Deep, nor to go over the Sea, as*
 ' *say the Scriptures, † nor to ascend in Heaven,*
 ' to find thee, for Thou art nearer to us, than
 ' we are to ourselves.'

As a farther Confirmation of the Truth of
 these Argurments, and that God speaks *inwardly*
 to Man, as well as outwardly by the Scriptures,
 let us hear another experimental Writer of
 universal Credit and Esteem: *Thomas à Kempis*,
 in his third Book, introduces CHRIST, the
 || *Power and Wisdom of God*, speaking in this
 manner;

' SON, hear my Words, Words of greatest
 ' Sweetness, excelling all the Knowledge of the
 ' Philosophers and *Wise Men* of the World. My
 ' Words are *Spirit and Life*, not to be weighed
 ' by the *Understanding* of Man. They are to be
 ' heard with *Silence*, and to be received with all
 ' Humility, and great Affection. I have taught
 ' the Prophets from the Beginning, and *cease* not
 ' in *these Days* to speak to every one; but many
 ' are harden'd and deaf to my SPEECH.

' Blessed is the Soul that heareth the LORD
 ' speaking in her, and receiveth from His
 ' Mouth

* *Deut. xi. 30.* † *Rom. x. 6.* || *1 Cor. i. 24.*

' Mouth the Word of *Comfort*. Blessed are
 ' those Ears that receive the *Whispers* of the
 ' DIVINE VOICE, and listen not to the Whis-
 ' pering of the World. Blessed are those Ears
 ' that hearken not to the *Voice* which soundeth
 ' outwardly, but unto the TRUTH, which
 ' Teacheth inwardly. Blessed are the Eyes
 ' which are shut to *outward Things*, but open
 ' to those that are *internal*. Blessed are they
 ' that penetrate *inward Things*, and endeavour
 ' to prepare themselves more and more by daily
 ' Exercise, to the attaining of *heavenly Secrets*.
 ' Blessed are they that delight to be at leisure for
 ' GOD, and rid themselves of all Worldly Impe-
 ' diments.

' Consider these Things, my Soul, and shut
 ' up the Door of thy sensual Desires, that thou
 ' mayst bear what thy LORD GOD *speaketh in*
 ' thee. The Children of *Israel* said unto *Moses*,
 ' * *Speak thou with us and we will bear: But*
 ' *let not God speak with us, lest we die.* Not so
 ' LORD, not so, I beseech Thee: But rather
 ' with the Prophet † *Samuel*, I humbly and
 ' earnestly intreat, *Speak LORD, for thy Servant*
 ' *beareth.* Let not *Moses* speak unto me, nor
 ' any of the Prophets; but do thou rather speak
 ' O LORD GOD, the Inspirer and Enlightner of
 ' all the Prophets; for Thou *alone* without them
 ' canst perfectly instruct me; but they without
 ' Thee can profit nothing. They indeed may
 ' found

* *Exod.* xx. 19.

† *1 Sam.* iii. 9.

' found forth Words, but they cannot give Spi-
 ' rit. They speak well, but if Thou be *silent*,
 ' they inflame not the Heart. They teach the
 ' *Letter*, but Thou openest the Sense. They
 ' bring forth *Mysteries*, but thou *unlockest* the
 ' Meaning of them. They declare Thy Com-
 ' mandments, but Thou helpst to *fulfil* them.
 ' They shew the *Way*, but Thou givest *Strength*
 ' to walk in it. They act only outwardly upon
 ' us, but Thou instructest and enlightnest the
 ' Heart. They water but Thou givest the
 ' *Increase*. They strike the Ear with *Words*,
 ' but Thou givest Understanding to the *Hearing*.
 ' Let not therefore *Moses* speak unto me, but
 ' Thou, my LORD GOD, *the everlasting Truth*,
 ' lest I die, and prove *unfruitful*; if I be warned
 ' *outwardly* only, and not inflamed *within*.'

Now, to Answer the Objections of those who
 look upon *Reason* in every Man to be a sufficient
Guide if truly follow'd and obey'd. But, *first*,
 we would know what they mean by *Reason*?
 Is it something in Man, that at all Times, and
 in all Places directs to Good, and averts from
 Evil? Does it speak the same Thing * at *Rome*,

as

* See what Lactantius, de vero Cultu, *Lib. 6.* says
 of a Passage quoted from a Book of Cicero's, beginning
 thus, Est quidem vera lex, recta Ratio, naturæ con-
 gruens, diffusa in omnis, constans, sempiterna; quæ
 vocet ad officium, jubendo; vetando, à fraude deter-
 reat. — Nec erit alia Lex *Romæ*, alia *Athenis*;
 alia nunc alia posthac; sed & omnes gentes, & omni
 tempore una Lex.

as at *Athens*; in *China*, as in *America*? Does it never fail to dictate what is *right, just and fit*; and to advertise Mankind of *Evil*? Does it lead in the *Way of Righteousness*, in the *Midst of the Paths of Judgment*? If that in Man which does all this, is what they mean by *Reason*, then 'tis very clear and evident, that *Reason* in every Man, is what *Moses* meant by the *WORD* nigh in the Mouth, and in the Heart, *Deut. xxx. 11.* *This Commandment which I command thee this Day, it is not bidden from thee, neither is it far off. It is not in Heaven, that thou shouldst say, Who shall go up for us to Heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the Sea, that thou shouldst say, Who shall go over the Sea for us, and bring it unto us, that we may hear it, and do it? But the WORD is very nigh unto thee, in thy Mouth, and in thine Heart, that thou mayst do it.* This is also expounded by the Apostle *Paul*, in his Epistle to the *Romans*, Chap. x. 6. to be the *WORD* of Faith, which he and others preached.

'Tis that by which * *the Mouth of the Righteous speaketh Wisdom: and his Tongue talketh of Judgment.* The Law of his God is in his Heart, none of his Steps shall slide. 'Tis that † *wherewith a young Man, addicted to Lusts and sensual Delights, may cleanse his Way by taking heed thereto.* Thy *WORD*, says the *Psalmist*, *have I hid in mine Heart, that I might*

* *Psal. xxxvii. 30, 31.*

† *Psal. cxix. 9. 11. 105.*

might not sin against thee. Again, Thy WORD is a Lamp unto my Feet; and a LIGHT unto my Path.

'Tis what Solomon most emphatically calls the CANDLE of the Lord: *The Spirit of a Man is the * Candle of the Lord, searching all the inward Parts of the Belly.* 'Tis also WISDOM, by which † Kings reign and Princes decree Justice.

And, according to HOMER, one of the ancientest Greek Poets and Writers, 'tis *Hermes* or *Mercury* whom *Jupiter* sends to warn Mankind: ' That is, says an ingenious || Expositor of *Homer*, ' the LIGHT of Nature which Heaven implants ' in the Breast of every Man: And which, as ' *Cicero* says, is not only more ancient than the ' World, but *Co-eval* with the Master of the ' World Himself. There was, *says he*, from the ' Beginning such a Thing as *Reason*, a direct ' Emanation from *Nature itself*, which prompt- ' ed to Good, and averted from Evil. A *Reason* ' which did not then become a Law, when it ' was first reduced to Writing, but was so from ' the Moment it existed, and it existed from ever, ' of

* *Prov. xx. 27.* The Original Hebrew Word, which is here translated Candle, properly signifies a LIGHT, or LAMP, and in the Septuagint Translation 'tis *φως*, LIGHT, the essential Characteristick of GOD and CHRIST.

† *Prov. viii. 15.*

|| See Alexander Pope's Version and Notes at the Beginning almost of *Homer's Odyssey*.

‘ of an equal Date with the *divine Intelligence*.
 ‘ It is the *true* and *primordial* LAW, proper to
 ‘ command and to forbid, it is the REASON of
 ‘ the great *Jupiter*.’

If this which *Cicero*, a very great Statesman and Philosopher, who liv’d about forty Years before the Coming of CHRIST, calls the LIGHT of Nature, which HEAVEN implants in every Man: We say, if this LAW of equal Date with the DIVINE INTELLIGENCE, be the Thing which the Objectors to the inward Operation and Manifestation of God, say is a *sufficient Guide, if follow’d and obey’d*, then ’tis plain they cannot mean any fallible, wavering and uncertain Thing, as Man’s own *Reasoning* too commonly is, but that eternal, constant and immutable REASON, which *Cicero* most aptly calls the *true and primordial Law; the Reason of the great Jupiter*.

Now, this is no other than the VOICE or Manifestation of God in Man: This is the WORD which the Prophet *Isaiab* directed the *Jews* to,
 * *Thine Ears*, says the Prophet, *shall hear a WORD behind thee saying, This is the Way, walk ye in it, when ye turn to the Right and when ye turn to the Left.*

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This

* *Isa. xxx. 21.* Dr. Lowth tells us in his Comment upon this Verse, that by the WORD, is meant God’s GRACE. His “ Grace will supply the Place of a Tutor, or Monitor, it will be at your Elbow as it were, giving you Directions and correcting you when you do amiss.”

And

This is what the Author of the Book of Job calls the *Inspiration* of the Almighty, Job xxxii. 8. *There is a Spirit in Man, and the Inspiration of the Almighty giveth them Understanding.* 'Tis also the *Word*, which the Evangelist John says, *was in the Beginning with God. All Things were made by Him; and without Him was not any Thing made that was made. In Him was Life, and the LIFE was the LIGHT of Men, and the LIGHT shineth in Darknes, and the Darknes comprehended it not.* This then is CHRIST the Power and WISDOM of God.

* ' JESUS CHRIST, says the Archbishop of
' Cambray, *is the Light of every Man that cometh*
' *into the World.* For as there is but one Sun
' that illuminates all Bodies in the Universe, so
' there is but one Light that lighteth *savingly* all
' Minds.

' This Light is Christ Jesus the eternal Word of
' the Father. He is come to shine in the Midst
' of us, and we are not enlighten'd but as we par-
' take

And some of the best Expositors tell us, the Prophet pointed here at CHRIST, who was to be the Guide and Teacher of God's People to the End of the World: And the ancient Latin Translation, call'd the Vulgate, takes the Word Teachers in the foregoing Verse in the singular Number, and says, Et non faciet avolare à te ultra Doctorem tuum & erunt oculi tui videntes Præceptorem tuum: And thy TEACHER shall no more be removed into a Corner, but thine Eyes shall see thy TEACHER.

* John i. 9.

‘ take of His Light. Every other Light is false,
‘ deceivable, and not a true Light.

‘ O how exceeding blind then are all who
‘ think themselves wise, and are not so by the
‘ Wisdom of CHRIST ! They walk in Darkneſs,
‘ and catch at Shadows. They feel themselves
‘ not happy, and yet hope to be made ſo, by the
‘ very Things which make them unhappy and
‘ miſerable.

‘ What they have not, grieves them; and what
‘ they have, does not ſatisfy or content them.
‘ Their Sorrows and Pains are real, but their
‘ Pleaſures ſhort and vain, and mixt with Poiſon.
‘ They coſt them more than they are worth; and
‘ their whole Life is one ſad Experience of their
‘ continual Blindneſs, and yet nothing reclaims
‘ them.

‘ They are poſitive in their Judgments : Their
‘ falſe Maxims are as Oracles to them ; and they
‘ treat the Children of God who do not follow
‘ them, as Fools and Idiots.

‘ Revelation appears a Dream to them ; and
‘ in this they even reſemble Men aſleep, who
‘ fancy that thoſe who are awake and act by the
‘ Light of the Sun, are Perſons who dream and
‘ talk in their Sleep.

‘ The Sun ſheds its Rays throughout the Uni-
‘ verſe, and Jeſus Chriſt ſheds the bright Truths

' of the Gospel in the dark World. The Gospel
 ' is read and preach'd even at the very Court;
 ' but they comprehend nothing of it. Wisdom
 ' is call'd Foolishness. They sleep, they dream,
 ' nay they pass their whole Life in a very un-
 ' quiet Dream, and yet fancy they are awake.
 ' They believe that they hear, and see, and feel
 ' but 'tis all Delusion. All will disappear at the
 ' Dawn of Eternity, when the LIGHT of *Christ*,
 ' so long unknown, and neglected, shall of a
 ' sudden strike their blind and astonish'd Eyes.
 ' The whole World will vanish as Smoke. All
 ' their Grandeur, Attendance and Equipage, will
 ' pass as a Dream. All *Haughtiness* will be laid
 ' low; every *Power* broken, and *Pride* trampled
 ' under the Feet of the Eternal Majesty. In
 ' that Day God alone will be Great. With one
 ' Look He will dispel every thing that glitters so
 ' much in the dark Minds of Mortals, as the
 ' Stars are dispel'd and vanish by the Rising of
 ' the Sun.'

From the *Premises* now laid down, it follows
 that REASON is the *Light* of the Soul, the Foun-
 tain of Wisdom; the Inspirer of the Prophets and
 Apostles, and of all holy Souls from the Creation
 of Man to this very Time: She is, if we may use
 the Words of the Author of the Book of *Wisdom*,
 * *the Breath of the Power of God, and a pure In-*
fluence flowing from the Glory of the Almighty;
therefore can no defiled thing fall into her. For she
is

* *Cb. vii. 27. 25.*

is the Brightness of the EVERLASTING LIGHT, the unspotted Mirror of the Power of God, and the Image of his Goodness. And being but ONE, she can do all Things; and remaining in herself, she maketh all Things NEW; and in all Ages entring into holy Souls, she maketh them Friends of God, and Prophets.

Whoever therefore truly obeys and follows REASON, they obey and follow God: they are led and guided by the Light of CHRIST, and thereby become *Christians*, as *Justin Martyr*, in the next Age after the Apostles, told the Emperor *Marcus Antoninus*, in his Apology for the *Christians*: * ‘ We have, says Justin, been taught that
‘ CHRIST is the first Begotten of God; and we
‘ declar’d before that he is the [LOGOS,] REASON,
‘ of which all Mankind are Partakers; and that
‘ those who live according to REASON are *Christians*:
‘ Such among the *Greeks* were *Socrates*,
‘ *Heraclitus* and the like; and such among the
‘ † *Jews* were *Abraham*, *Azarias*, *Misael*, and
‘ many others.’

Hence we infer that *Christianity*, or || ‘ True
‘ Religion, is a noble Thing in its Rise and Ori-
‘ ginal, and in regard of its Descent: It comes
‘ from Heaven, and constantly moves toward
‘ Heaven again; It’s a Beam from God, as every
B 3 ‘ good

* *Apol. 2. pag. 38. Edit. Morell.*

† The Greek is εν Βαρβαροις a Term for People of another Tongue.

|| *Smith’s Select Discourses, p. 380.*

‘ good and perfect Gift is from above, and comes
 ‘ down from the Father of Lights, with whom is
 ‘ no Variableness nor Shadow of turning, as St.
 ‘ James speaks.

‘ God is first Truth, and primitive Goodness ;
 ‘ True Religion is a vigorous *Efflux* and Emanation
 ‘ of both upon the Spirits of Men, and therefore
 ‘ fore is call’d a *Participation of the divine Nature*.
 ‘ 2 Pet. i. 4.

‘ RELIGION is a Heaven-born Thing, the *Seed*
 ‘ of God in the Spirits of Men, whereby they are
 ‘ formed to a Similitude and Likeness of Himself.
 ‘ A true *Christian* is every way of a most noble
 ‘ Extraction, of an Heavenly and divine *Pedigree*,
 ‘ being born (*ἀνωθεν*) from above, as it is express’d,
 ‘ *John* iii. 3.

‘ The Line of all earthly Nobility, if it were
 ‘ follow’d to the Beginning, would but lead to
 ‘ *Adam*, where all the Lines of Descent meet in
 ‘ one ; and the Root of all Extractions would be
 ‘ found planted in nothing else but *Adamah*, red
 ‘ Earth : But a *Christian* derives his *Line* from
 ‘ CHRIST, who is the *Only Begotten Son of God*,
 ‘ the shining forth of His Glory and the express
 ‘ Image (*χαρακὴρ*) or Character of his Person, as
 ‘ He is stiled, *Heb.* i. 3.

‘ We may truly say of CHRIST and *Christians*,
 ‘ as *Zebah* and *Zalmunna* said of *Gideon’s*
 ‘ Brethren, as he is, so are they, (according to their
 ‘ Capacity)

‘ Capacity) *each one resembling the Children of a*
 ‘ *King.* Judg. viii. 18.

‘ Titles of *worldly* Honour in Heavens Heral-
 ‘ dry are but *Tituli nominales*. But Titles of *di-*
 ‘ *vine* Dignity, signify some *real* Thing; some
 ‘ real and divine *Communications* to the Spirits and
 ‘ Minds of Men. All Perfections and Excellen-
 ‘ cies in any kind are to be measur’d by their Ap-
 ‘ proach to that Primitive Perfection of all, God
 ‘ Himself; and therefore Participation of the
 ‘ *divine Nature*, cannot but intitle a *Christian* to
 ‘ the highest Degree of Dignity: *Behold what*
 ‘ *manner of Love the Father hath bestowed upon us,*
 ‘ *that we should be call’d the Sons of God.* 1 John
 ‘ iii. 1.

‘ God hath stamp’d a *Copy* of His own *Arche-*
 ‘ *typal* Loveliness upon the Soul, that Man by re-
 ‘ flecting *into* himself might behold there the
 ‘ *Glory of God*, (*intra se videre Deum*) see within
 ‘ his Soul all those *Ideas* of Truth, which concern
 ‘ the Nature and Essence of God, by reason of
 ‘ its *own Resemblance* of God; and so beget *with-*
 ‘ *in* himself the most free and generous Motions
 ‘ of Love to God. REASON in Man being * (*Lu-*
 ‘ *men de Lumine*) a LIGHT flowing from the
 ‘ Fountain and Father of Lights. It was to ena-
 ‘ ble Man to work *out* of himself all those Notions

B 4

‘ of

* And being as Tully *phraseth* it, Participata Simi-
 litudo Rationis Æternæ, as the Law of Nature, the
 Νόμος γραπτός, the Law written in Man’s Heart, is par-
 ticipatio Legis Æternæ in Rationali Creaturâ.

' of God, which are the *ground-work* of Love
 ' and Obedience to God, and *Conformity* to Him:
 ' And in moulding the *inward Man* into the
 ' greatest *Conformity* to the *Nature* of God, was
 ' the Perfection and Efficacy of the Religion of
 ' NATURE.

' There is nothing of weight, says the Arch-
 ' bishop of *Cambray*, to be objected to the Truth
 ' of Religion; Many of its *fundamental* Truths
 ' are perfectly agreeable to *Reason*: None reject
 ' them but through Pride, Vanity of Mind, or a
 ' Love of *Sensuality*, and Fear of being too much
 ' cumb'd in their Pleasures. To give some Instan-
 ' ces: 'Tis easy to perceive that we did not make
 ' ourselves; That a hundred Years since we were
 ' not in Being; That our Bodies consisting of so
 ' great a *Variety* of Organs, and so well con-
 ' triv'd and adapted, must be the Work of some
 ' *wonderful* Power and Wisdom; That the Uni-
 ' verse discovers its Maker, in all its Parts: That
 ' our *weak Reason* is continually rectif'd by ano-
 ' ther SUPERIOR REASON *within us* which we
 ' consult, and which corrects us: This we can-
 ' not change, because it is *immutable*, tho' it
 ' changes us, because we have need of it. ALL
 ' Men every where consult this; and it is found to
 ' be the same in *China*, as in *France* and *Ame-*
 ' *rica*: In communicating itself, it is not divi-
 ' ded; The Light which it gives me, takes no-
 ' thing from those who were before fill'd with it.
 ' It communicates itself at all times *immeasurably*
 ' and is never *exhausted*: It is a SUN, whose Light
 ' enlightens

' enlightens our Minds, as the outward Sun does
 ' our Bodies: This LIGHT is *eternal and immense*:
 ' It comprehends all Time as well as Space. It is
 ' not *myself*, since it reproves and corrects me even
 ' against my Will. 'Tis then above me, and
 ' above all Men, weak and imperfect as I am.
 ' This *Supreme* REASON, which is the Rule of
 ' mine; this WISDOM, from whence every wise
 ' Man receives his; this *Superior Spring of*
 ' Light, from whence we derive all ours, is
 ' the GOD we seek: He is from Himself, and
 ' we are only by Him: He has made us *like*
 ' Himself, that is *rational*, that we might know
 ' Him as *infinite* TRUTH, and love Him as the
 ' *immense Goodness*. This is *Religion*, for Reli-
 ' gion is *Love*: To love GOD, and communicate
 ' thereof to others, is to perform *perfect* Wor-
 ' ship.'

And the very Lip of Truth has said, * *Thou*
shalt love the Lord thy God with all thy Heart,
and with all thy Soul, and with all thy Mind;
This is the first and great Commandment: And the
second is like unto it, Thou shalt love thy Neighbour
as thyself: On these two Commandments hang all
the Law and the Prophets.

This implies, not only the near Relation one
 Man bears to another, but also, the great Affinity
 the Soul of Man has with God: And indeed by
 our Observation, nothing appears from one End
 of

* *Matt. xxii. 37. 39, 40.*

of Scripture to the other, to be more strongly inculcated. The holy Pen-men represent Mankind as standing in the nearest and dearest Relation to God. *Moses says, * God created Man in His own Image, in the Image of God created He him : Male and Female created He them.* And the Children of Men are every where styl'd his Sons and Daughters, and He is said to watch over them as a Parent over his Offspring; and when they transgress His Law, and deviate from the Ways of Righteousness, He corrects, intreats, and mourns over them.

Not only the Righteous themselves, but even their Offspring are represented as very dear to Him, even as precious as the Apple of His Eye. † *The LORD's Portion is His People, Jacob is the Lot of His Inheritance : He found him in a desert Land, and in the waste howling Wilderness : He led him about ; He instructed him, He kept him as the Apple of His Eye.*

Some of the inspired Writers represent God and Christ as enamour'd with the *Soul*: And the *Church* is called the *Lamb's Wife*. With what fervent, endearing and affectionate *Epithets* is she spoken of by the Prophet *Isaiab*: || *For Zion's sake will I not hold my Peace, and for Jerusalem's sake I will not rest, until the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy Righteousness*

* Gen. i. 27.

† Deut. xxxii. 9, 10.

|| Isaiab lxii. 1. 5.

ousness, and all Kings thy Glory: And thou shalt be called by a New Name, which the Mouth of the Lord shall name: Thou shalt also be a Crown of Glory in the Hand of the Lord, and a Royal Diadem in the Hand of thy God.—For the Lord delighteth in thee—As the Bridegroom rejoiceth over the Bride, so shall God rejoice over thee.

The Apostle John says, * God so loved the World that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have Everlasting Life: And another says, † God who is rich in Mercy, for His great Love wherewith He loved us, even when we were dead in Sins, hath quickened us together with CHRIST.

And when our Blessed Lord and Saviour was upon Earth, He express'd also the same Tenderness towards the Souls of his People: He wept over Jerusalem, and said; O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens together under her Wings, and ye would not. Behold the sweet and affectionate Language of CHRIST: This was foretold by ISAIAH: || He shall feed His Flock like a Shepherd, He shall gather the Lambs with His Arms, and carry them in His Bosom, and shall gently lead those that are with Young. What endearing Strains of
Love

* John iii. 16. † Ephes. ii. 4, 5. || Isa. xl. 11.

Love and Affection are here ! How near and precious must the Souls of the Children of Men be to Christ !

* The *Apostle* says, God commendeth His Love towards us, in that while we were yet Sinners, CHRIST died for us. And in another Place he says, † CHRIST hath loved us, and given Himself for us an Offering and Sacrifice to God, for a sweet smelling Savour.

And the same inspired Writers who have thus represented the Love of God and Christ to the Souls of Men, were themselves fill'd and animated with the same Love to the highest Degree ; as for Instance, How was *Moses* concern'd for the Children of *Israel*, whom he had led as a Flock out of *Egypt*, when the Lord threatn'd to destroy them for their Rebellion ! How earnestly did he beg of the Lord, either to pardon their Sin or || blot his Name out of His Book ! And how exceeding anxious was *Paul* for the Salvation of the same People ! With what great Heaviness and continual Sorrow was his Heart affected, even to that Degree as to say, ** I could wish that myself were accursed from CHRIST, for my Brethren, my Kinsmen, according to the Flesh !

And how was he pained for the Souls of them he had begotten to the Lord, by the Ministry of the

* *Rom.* v. 8. † *Ephes.* v. 2.

|| *Exod.* xxxii. 32, ** *Rom.* ix. 3.

the Word of Life, when they were gone from the right Way ; the Teachings of the SPIRIT. O foolish Galatians who hath bewitched you, that you should not obey the Truth, before whose Eyes Jesus Christ hath been evidently set forth, Crucified among you? This only would I learn of you, received ye the Spirit by the Works of the Law, or by the hearing of Faith? Are ye so Foolish? Having begun in the Spirit, are ye now made perfect by the Flesh? But after this gentle and Fatherly Rebuke, how presently does he cry out, *My little Children of whom I travail in Birth again, until Christ be formed in you!* Behold the Divinity of the Scripture ; the Language of Inspired Writers ; the Language of God to Man ! What less can be infer'd from such infinite Love, than that the Soul of Man is nearly related to God, and consequently of an *immortal* Nature ?

‘ But, says the Archbishop of *Cambray*, is this
 ‘ *Worship* which consisteth in *Love*, to be kept
 ‘ so within my own Breast, that I shew no Sign
 ‘ of it outwardly? Alas! If I truly love, it will
 ‘ be impossible for me to conceal it. LOVE is
 ‘ for ever loving, and would make others love.
 ‘ Can I see other Men whom God hath made for
 ‘ Himself, as well as me, and let them want
 ‘ the Knowledge of this LOVE? He has placed
 ‘ Men in *Society*, where they ought to love and
 ‘ succour one another, as Children of the same
 ‘ Family, having one *common* Father. Every
 ‘ Nation is but a Branch of this numerous Fa-
 ‘ mily spread over the Face of the Earth. The
 ‘ Love

‘ Love of this *Common* Father ought to be *felt*
 ‘ and *seen*, and *reign* inviolably in this *Society*
 ‘ of His beloved Children. EVERY one ought
 ‘ to say to his Offspring, *know the Lord, who is*
 ‘ *your Father*. These Children of God, ought
 ‘ to *publish* His good Acts, and sing His Praise,
 ‘ and to *declare* Him to those who were *ignorant*
 ‘ of Him, and bring Him to the Remembrance
 ‘ of those who *forget* Him. They are here on
 ‘ Earth for no other End but to know His *Per-*
 ‘ *fections*, and fulfil His Will, and to commu-
 ‘ nicate one to another this Knowledge and
 ‘ *heavenly* Love. Would it not be strange then
 ‘ to see this Family above all others, without
 ‘ the WORSHIP of so good a Father? There
 ‘ must therefore be amongst them a *Fellowship*
 ‘ for the Worship of God: This is what is
 ‘ call’d *Religion*; which is as much as to say,
 ‘ That all Men ought to *instruct*, *edify* and
 ‘ *love* one another, for the Love and Service of
 ‘ their *common* Father. The Substance of this
 ‘ *Religion* does not consist in any *exterior* Cere-
 ‘ mony, but intirely in the Knowledge of the
 ‘ TRUTH, and the Love of the SOVEREIGN
 ‘ GOOD.’

The Reader may here view the excellent Plan
 of *Christianity*, founded upon the Love of God
 and our Neighbours: A Plan of a *City*, or *So-*
*ciet*y very like this, was made known to *Socrates*
 as *Plato* informs us; for tho’ he had not the
 Holy Scriptures to teach and instruct him as the
 Archbishop of *Cambray* had, yet as *Justin Martyr*
 says,

says, * CHRIST was known in part to SOCRATES, for He was and is REASON abiding in all.

In this Society or City, which Socrates had a Sight of, he told his Friends that the chief Magistrates thereof should not be call'd (1) *Lords*, and (2) *Regents*, but (3) *Saviours*, and (4) *Helpers*: ' And whereas, said he, in other Cities there are ' those call'd (5) *Sub or Joint-Governors*, here ' they shall be call'd (6) *Fellow-Watchmen*. And ' when their Turn comes to take upon them the ' Weight and Management of the Affairs of the ' City, they shall not undertake it as a Thing of ' Profit and Advantage to themselves, but of absolute Necessity. And these, said he, shall be ' such as have attain'd to the Age of fifty Years; ' of fair and unblemish'd Characters; Persons ' every where distinguish'd for their Works, and ' transcendent Skill and Knowledge in all manner of Business. Then looking at the main ' end and design of their Office; they shall with ' their utmost Strength and Endeavours, fix the ' Eye of the Soul stedfastly upon † *Him who affords* ' *Light to all, and beholding the SOVEREIGN* ' *GOOD,*

* Χριστῷ ὃ τῷ καὶ ὑπὸ Σωκράτους ἀπὸ μέρους γνωσθέντι, λόγῳ γὰρ ἦν καὶ εἶναι, ὁ ἐν παντὶ ὢν. Christo autem, qui & à Socrate ex parte est agnitus: Ratio enim, & Verbum fuit & est, in universitate rerum existens: Apol. 2. Editio Grabii.

(1) Δεσποτας. (2) Αρχοντας. (3) Σωτήρας. (4) Ἐπικῦρες. (5) Συνάρχοντες. (6) Συμφυλακας. Plat. de Repub. lib. 5. † Ἰὸ πάσι φῶς παρέχον.

‘ Good, they shall take *Him* for a *Pattern*, where-
 ‘ by to model themselves, and those under their
 ‘ own Care, and all others of the Society ; spend-
 ‘ ing the Remainder of their Lives, mostly in in-
 ‘ structing others in *Philosophy*, or the Know-
 ‘ ledge of the *Truth*: And thus having spent
 ‘ their Days, and left *Watchmen* of the City like
 ‘ themselves, * they depart to the *Isles* of the
 ‘ *Blessed*.’

In this manner, according to *Plato*, did *Socra-tes* by the Rays of that *True Light* which lighteth every Man that cometh into the *World*, describe and delineate the Plan and Policy of a City, in a good Measure becoming a *Christian Society* or *Communion*.

And when one of his Friends, while he was thus finely discoursing, seem’d to doubt of ever seeing the Existence of such a City, or Community of People, he had been describing, *Socrates* told him there was † an exact Model of it existing in *Heaven*, and to be seen by him that had a mind to it, and when seen, that he might dwell therein himself.

Whether this be || that great City, the Holy Jerusalem, descending out of Heaven from God, which

* Εἰς μακάρων νήσους ἀπὸντας οἰκῆν. *Repub. Lib. 7.*

† Ἐν Ὀυρανῷ ἴσως παρὰδειγμα ἀνακεῖσθαι τῷ βυλαμένῳ ὁρᾶν καὶ ὁρῶντι, αὐτὸν κατοικίξεν. *De Repub. Lib. 9.*

|| *Rev. xxi. 10.*

which was shewn unto *John*, we think it not material now to enquire into. But tho' we are far from believing that *Socrates* is to be compar'd with the least of the *Prophets*, or inspired Writers, either in the Old or New Testament, yet we cannot help thinking, but that he had a Sight and View of some such City as the Prophet * *Isaiab* speaks of in these elegant and lofty Strains, *In that Day shall this Song be sung in the Land of Judah, We have a strong City, Salvation will God appoint for Walls and Bulwarks. Open ye the Gates that the Righteous Nation which keepeth the Truth may enter in.*

For if in *Isaiab's* Description we read SAVIOURS, instead of Salvation, we shall have the very Apellation which *Socrates* said should be given to the chief Magistrates of the City he describ'd: And such a Reading may very well be admitted, since the Prophet *Obadiab* pointing at the same Day and Time, when this should come to pass, says, *and SAVIOURS shall come upon Mount Zion to judge the Mount of Esau, and the Kingdom shall be the LORD's.* And 'tis frequent in Scripture Phrase to denote *Wisdom, Power and Goodness*, by Walls and Bulwarks: And *Plato*, if we remember well, has somewhere said, that *just and good Men are the Walls of a City.* However, all the Commentators we have consulted, agree, that the City and Kingdom spoken of by these two Prophets, shall be in the Time and under the Reign of the *Messiah*, and the old *Latin* Translation has the

C

Word

* *Isa. xxvi. 1, 2.*

Word *Salvator*, Saviour, in the Text, meaning
CHRIST.

Now we think the Beginning and *Epocha* of this Society or City, may justly and strictly be dated from the Days of *Pentecost*, when the *Holy SPIRIT* was poured out upon ALL met together at *Jerusalem*, for then the glorious Effects prophesied concerning the Reign and Government of CHRIST, began to take place, and were visibly beheld in the Lives of the primitive *Christians*.
 ‘ There was no Hurt or destroying in all God’s
 ‘ holy Mount or City. The Lion and the Lamb
 ‘ lay down together, and the weaned Child put
 ‘ his Hand on the *Cockatrice* Den. Swords were
 ‘ beat into Plowshares, and Spears into pruning
 ‘ Hooks. Righteousness and Peace kiss’d each
 ‘ other. The People were of ONE HEART and
 ‘ of ONE SOUL, and eat their Meat with gladness
 ‘ and singleness of Heart, neither said any of
 ‘ them, that ought of the Things which he possessed was his own, but they had all Things in
 ‘ common.’

This Community of People form’d by the WORD of God, and internal Operation of the holy Spirit, continu’d a long Time flourishing in the World. And tho’ the Powers of the Earth oppos’d them, and strove what they could to destroy and root them out of the World, yet they increas’d greatly, and like a City *set upon a Hill*, became conspicuous to all the Country round about, in so much that it was a common Saying among the
 Heathen,

Heathen, *Behold how Christians love one another.*
And,

This Community of People or City, separate from the rest of the World, both in its Policy or Government, and in their Manners or Behaviour, continu'd during the Reign of ten *Roman* Emperors, to be the Envy and Hatred of Princes, and the corrupt Populace : And the *Sophists* of the Times contributed not a little to foment the People, and set the Powers of the World against them. Thus *Celsus* the Philosopher drew his virulent Pen against the *Christians*, and laid many Things to their Charge, if possible to make them odious in the Sight of the *Emperor*. He charg'd them with refusing to bear Arms and fight in Defence of the Empire. To this Charge *Origen* reply'd with an innocent and *Christian* Boldness. * 'Tis true
' *Christians cannot fight or go to War, tho' urg'd and*
' *commanded : Yet they are more useful to their*
' *Country than others, because they give good In-*
' *structions to the People, and teach their fellow Ci-*
' *tizens to worship God truly and piously, causing*
' *such as have liv'd well in these little Cities, to go*
' *into a Heavenly City.*

' And what tho' *Celsus* exhorts us to take the
' Charge upon us of governing our Country,
' when the Preservations of the Laws, and Reli-
' gion calls for it ; yet we who know that in
C 2 ' each

* ἡμεῖς δὲ μάλλον ὑπερμαχεύμεν τῷ βασιλεὺς καὶ ἡ αἰσφρα-
γεύομεθα μὲν αὐτῷ, καὶ ἐπείη. &c. *Origen. contra Celsum,*
Lib. 8. pag. 427. Cantab. Editio.

' each City, there is a *Community* form'd by the
 ' WORD of God, do exhort such as are of up-
 ' right Lives, and sound Doctrine, to take upon
 ' them the Government of the Churches, and
 ' we admit not of those who are *fond* and *de-*
 ' *sirous* of Power, but them whose Modesty
 ' makes them unwilling to undertake so weighty
 ' a Charge. Such therefore as are good Gover-
 ' nors amongst us, are constrain'd to it ; and
 ' He who constrains them is the great King,
 ' whom we believe to be the Son of God ; God
 ' the WORD. And such as under God, govern
 ' well the *Community*, that is, in the *Churches*,
 ' they govern by the Laws and Commands of
 ' God : Yet they slight not the Laws of their
 ' Country ; nor do they refuse when requir'd to
 ' assist in the common and necessary Duties of
 ' Society. But their chief Aim, and Endeavour
 ' is, to keep themselves in a Condition fit to dis-
 ' charge the more divine and necessary Service of
 ' the Churches of God, for Mens Salvation.
 ' Thus both out of Constraint and Duty do they
 ' enter upon the Charge ; striving to bring those
 ' immediately under their Care and Notice to a
 ' Daily walking in Holiness ; and for those
 ' *without*, they perswade them to be religious in
 ' all their Words and Actions. This is the Way
 ' they serve God, and by their Instructions,
 ' bring all they can to join themselves to the
 ' WORD and LAW of God, and so become One
 ' with God in all Things, by the uniting Power
 ' of the SON of God, the WORD, WISDOM
 ' TRUTH and RIGHTEOUSNESS ; and through
 ' the

‘the whole Course of their Lives, they do
‘all Things in Conformity to the Will of
‘God.’

If the Policy and Way of Living of *Christians* which *Origen* here has describ'd, be truly the Ancient Plan of *Christianity*; how much does it behove, and concern such as take to themselves the Titles of *Vicars* of Christ, *Catholick* and *most Christian Kings*, to look about them, and see if their Predecessors, for Ages back, have not vary'd exceedingly from that Plan. For certainly the restoring *Christianity* to its ancient Basis of *Love, Universal Peace and Good-will to Men*, is of as great Moment and Concern to its Prosperity, as setting a dislocated Joint, or broken Limb, is to the thriving of the Body.

‘Till an universal Peace among *Christians* is seen, the Prophecies concerning the Reign and Government of Christ cannot be compleatly fulfill'd; and till War and Fightings are quite ceas'd between Nation and Nation, 'tis greatly to be fear'd the *Jews*, the ancient Stock of God's Church, will not be restor'd; for 'tis a receiv'd Maxim amongst them, and strongly imbib'd, That when the *Messiah* is come, the Prophecies relating to War and Fighting, will be literally fulfill'd, * *Ita ut non ultra bellum sed pax perpetua, usque ad*
C 3 *finis*

* These are the Words of a learned Jew who disputed with Professor Limborch, in Holland. See Limborch's *Amica Collatio cum erudito Judæo*. p. 13.

finis Terræ. So that there will be no more War, but a perpetual Peace to the very Ends of the Earth.

This Plan of Universal Peace and Love, which is the Badge and Characteristic of *Christianity*, the Archbishop of *Cambray* has strongly inculcated in his *Telemachus*, which was design'd for the Instruction of the Duke of *Burgundy*, the present *French King's* Father.

The ingenious Author of the Discourse prefix'd to the *Telemachus* says, the main Principle upon which it is all grounded, is ' *That the whole World is nothing but an universal Republic, and each Nation, or People, as one great Family :* ' From this beautiful Conception and bright Idea ' arise what the Politicians call the Laws of Nature and Nations : Laws full of Equity, Generosity and Humanity. One Nation is not ' look'd upon as independent of others, but the ' whole Mass and Lump of Mankind, as one ' entire and undivided Body. Upon this Principle a Man is no longer narrow'd and confin'd ' to his own Country ; but his Heart is enlarg'd, and becomes boundless and immense, ' and by an universal Friendship embraces all ' Mankind. Hence arises the Love of Strangers ; ' a mutual Confidence betwixt neighbouring Nations ; a strict Regard of Promises ; Justice ' and Peace betwixt the Princes of the World, ' as well as betwixt the Particulars of each ' State.

' The

' The Author of *Telemachus* shews also that
 ' the Glory of a Prince's Reign, is to govern Men
 ' in such a manner, as to make them good, and
 ' happy; and that his Authority is never so firmly
 ' establish'd, as in the Love of the People. That
 ' the true Riches and Prosperity of a State consist
 ' in pruning the Luxuries of Living, and being
 ' content with simple and innocent Pleasures.
 ' By this he demonstrates that Virtue does not
 ' only fit Men for a State of Happiness here-
 ' after, but that it actually makes *Society* happy,
 ' even in this Life, as far as it is capable of be-
 ' ing so.

' The moral Instruction also given, in the
 ' *Telemachus*, is noble in its Motives. The main
 ' Principle is, That the Love of *Beauty* or *Virtue*,
 ' is to be prefer'd to the Love of Pleasure, as say
 ' *Socrates* and *Plato* : And whatsoever is virtuous
 ' and honest, to that which is pleasing and agree-
 ' able, according to *Cicero*. Throughout the
 ' whole Work, the Author endeavours to make
 ' us sensible, that the infinite Being never ceases
 ' to *act* in us, in order to make us good : That
 ' He is the immediate Source of all our Know-
 ' ledge and Virtue : That we hold our Reason
 ' of Him as much as our Lives : That His
 ' *Sovereign Truth* ought to be our only Know-
 ' ledge ; and *His Supreme Will* rule all our Affecti-
 ' ons : And that for want of consulting this uni-
 ' versal and unchangeable *Wisdom*, Men see no-
 ' thing that is *real* ; nothing but what is deceitful :
 ' And for want of hearkening to that, they hear

C 4

' nothing

' nothing but the confused Noise of their Passions.
 ' He likewise shews that all our solid Virtues are
 ' no otherwise acquir'd than as Things foreign,
 ' introduc'd in us: That they are not the Pro-
 ' ducts of our own Efforts and Endeavours barely,
 ' but the Work of a POWER superior to Man,
 ' which operates in him, when he does not ob-
 ' struct it, tho' Man does not always perceive its
 ' Action, because of the Softness and Delicacy of
 ' it. And finally, the Author of *Telemachus* plainly
 ' shews, That without this *first* SUPREME POWER
 ' which elevates and carries a Man above and out
 ' of himself, the most refin'd and splendid *Vir-*
 ' *tues* are no more than the Imitations and Dis-
 ' guises of *Self-Love*; which being altogether ta-
 ' ken up with itself, becomes its own *Deity*, and
 ' at once both the *Idol* and *Idolater*. Thus as the
 ' Morality of the *Telemachus* tends to make us
 ' forgetful of our own Being, and to be entirely
 ' subordinate and obedient to the Supreme or
 ' Sovereign Being, and thereby become His true
 ' Worshippers, to the Design or Tendency of its
 ' political Instructions, is to make us prefer the
 ' *publick* Good to our own particular Good, and
 ' to love *all Men*.'

Such noble Sentiments as these, deliver'd with
 the most insinuating Graces of Language, could
 hardly fail of inspiring the Heart of the young
 Prince, for whom they were design'd, with the
 most endeared Affection to the People, he was
 one Day, if it pleased God, to govern; and also a
 Love for his Neighbours round about. And 'tis
 said,

said, * ‘ from what was discern’d in him, the
 ‘ People bordering upon *France*, began already
 ‘ to conceive hopes of sharing the universal Feli-
 ‘ city his Government would cause.’

The Archbishop of *Cambray* did not only give his Pupil those noble Instructions, while he was his Tutor ; but for a long Time after he was banish’d from Court, he continu’d by Letter to give him the most salutary Counsel and Directions : One of those Letters begins thus ;

I Believe, My Lord, the true *Way* of loving your near Relations, is to love them in God, and for His Sake. Men are unacquainted with this Love, and because they have no true Knowledge of it, they are afraid of it, and fly from it. And this Fear makes ’em, that they cannot conceive what the sweet Familiarity of Children, in the Bosom of the tenderest of Fathers, is. They are acquainted with none but an almighty and rigorous Master : And are always in Bondage when before Him, and cramp’d in every Thing they do. They do good against their Wills for fear of Punishment, and would do Evil if they could but be assur’d that they should escape being

* Ce qu’on a vû de ce Prince donnoit l’esperance & les premices de cet Avenir. Les Voisins de la *France* y prenoient déjà parte comme à un bonheur universel.

*ing punish'd for it hereafter. * The Love of God appears to them a heavy and burthensome Debt ; and they try to elude it by Formalities and outward Ceremonies of Worship, which they are always putting in the stead of this sincere and efficacious Love. And they even cavil with God Himself, to give Him as little as they can. O my God, if Men did but know what it is to love Thee, they would desire no other Life, no other Joy, than Thy Love.*

‘ This Love requires nothing of us, but innocent and regular Manners and Behaviour. It would only have us do all those Things for the Sake of God, which Reason bids us practice. The Thing requir'd is not to add to the good Actions we have already done, but only to do that out of Love to God, which Men of Reputation and virtuous Lives do from a Principle of Honour, and Regard of themselves. We are only to lop off all that Evil we must do, if we were guided by no other Principle than *right Reason*. But for every thing else, leave it in the Order God has establish'd in the World. Let us do all the same honest and virtuous Actions, but let us do them for the sake of
‘ Him

* L'Amour de Dieu leur paroît une dette onereuse : Ils cherchent à l'eluder par des formalités & par un Culte extérieur qu'ils veulent toujours mettre en place de cet amour *sincere & effectif*. Ils chicanent avec Dieu même pour lui donner le moins qu'ils peuvent. O mon Dieu, si les hommes savoient ce que c'est que vous aimer, il ne voudroient plus d'autre vie & d'autre joie que votre amour !

‘ Him who made us, and to whom we owe
 ‘ our all.

‘ This Precept of Love, far from being a hea-
 ‘ vyer Burthen than all other Precepts, is, on the
 ‘ contrary, that which makes all other Precepts
 ‘ light and pleasant: Whatsoever we do out of
 ‘ Fear, and not out of Love, is always tiresome,
 ‘ hard and burthensome; whereas what we do
 ‘ out of Love, Inclination and Good-will, how
 ‘ hard and laborious soever it may appear to the
 ‘ Senses, becomes very sweet. The Desire of
 ‘ pleasing God, whom we love, makes it, that
 ‘ if we do suffer, we love to suffer; and the
 ‘ Suffering which we love, is no longer a Suffer-
 ‘ ing.

‘ This Love regulates and animates all other
 ‘ Love due to our Fellow Creatures. For we never
 ‘ love our Neighbours so well as when we love
 ‘ them for the Sake of God, and with his Love.
 ‘ When we love Men out of God, we only love
 ‘ them for our own Sakes. ’Tis either some base
 ‘ Interest, or an Interest of a more refin’d and
 ‘ hidden Nature that we look for in them. If it
 ‘ is not Money, nor outward Convenience, nor
 ‘ Favour which we look for in them, ’tis perhaps
 ‘ the Glory and Reputation of being thought to
 ‘ love them without Interest; or ’tis Taste or
 ‘ Inclination, or a particular Confidence in them:
 ‘ ’Tis perhaps the Pleasure of being lov’d by
 ‘ Persons of Esteem and Merit, which pleases and
 ‘ flatters our Self-love, much more than a Sum
 ‘ of

' of Money would do. All this while 'tis our-
 ' selves we love in our Friends whom we think
 ' we love. For if we love any one for our
 ' own Sake, 'tis loving him very imperfectly, it
 ' ought rather to be call'd Self-love, than true
 ' Friendship.

' What then is the Way and manner of loving
 ' our Friends? 'Tis to love them in the Order
 ' and Appointment of God; 'tis to love God in
 ' them: 'Tis to love in them that which God has
 ' put there, and to bear out of love to Him the
 ' Privation and Want of that which he does not
 ' bestow upon them. When we only love our
 ' Friends out of Selfishness, this Self-love always
 ' impatient, nice and difficult, jealous, full of
 ' Wants and void of Merit, becomes distrustful
 ' both of its Self and its Friends: It grows wea-
 ' ry, and displeas'd, and presently sees an End
 ' to every Thing it had once the highest Value
 ' and Conception of. It's always cross'd and
 ' disappointed. It would have what is perfect
 ' and complete, but never finds it: It grows
 ' angry, changes, and cannot rest long any
 ' where. But,

' The Love of God, exciting us to love our
 ' Friends without looking at our Interest, loves
 ' them with their Defects. It desires not to find
 ' more in them than God has put: It only minds
 ' God and his Gifts. To one who loves in this
 ' manner, every thing is good, provided he only
 ' loves what God has done, and bears with what
 ' He

‘ He has not done, but permitted only, and which
 ‘ He would have us bear with, that they may
 ‘ conform to his Designs.

‘ The Love of God never looks for Perfection
 ‘ in any Creature, it knows that ’tis only in God.
 ‘ And as it looks not for Perfection in the Crea-
 ‘ tures, ’tis never disappointed. It loves God and
 ‘ His Gifts in every one, in proportion to each
 ‘ Person’s Goodness. It loves that least which is
 ‘ least Good : It loves that most which is best : It
 ‘ loves every one, because there is no Person but
 ‘ what has some little Good which is the Gift of
 ‘ God ; and because the very worst may possibly
 ‘ become good, and partake of those Gifts they
 ‘ at present want.

‘ A Man inspir’d and animated with this Love,
 ‘ loves for the Sake of God every Thing that is
 ‘ the Work of God, and that He requires him to
 ‘ love. He loves that most which God has been
 ‘ pleas’d to make most near and dear to Him.
 ‘ He loves and respects in a mortal Father, his
 ‘ Heavenly Father ; and in a Brother, Cousin or
 ‘ Friend, those near Ties which God has made.
 ‘ The nearer the Ties are in the Order of Pro-
 ‘ vidence, the more close and intimate the Love
 ‘ of God makes them. How is it possible then to
 ‘ love God, without loving every Thing He has
 ‘ commanded us to love ? ’Tis His Work : ’Tis
 ‘ what he would have us love ; shall we then not
 ‘ do it ? But we should chuse rather to die than
 ‘ love any thing more than Him. *Christ* says in
 ‘ the

' the Gospel. * *If any one love Father or Mother*
 ' *more than me, he is not worthy of me.* God for-
 ' bid then, that I should love more than Him,
 ' what I am to love only for His Sake! But I am
 ' to love with all my Heart for His Sake, every
 ' Thing that represents Him; every Thing that
 ' contains His Gifts; every Thing that He would
 ' have me love. This solid Principle of Love
 ' causes me never to be wanting in any Thing;
 ' neither to my near Relations, nor to my Friends.
 ' I am not at all surpriz'd or disappointed at
 ' their Imperfections; for I expect nothing but
 ' Imperfection in every thing that is not God.
 ' I see nothing but Him in all that has the
 ' least Degree of Goodness. 'Tis Him I love
 ' in the Creature, and nothing can alter this
 ' Love.

' Indeed this Love is not at all Times so tender-
 ' ly and sensibly felt; but 'tis true, intimate, con-
 ' stant, faithful and efficacious, and I prefer it
 ' with my utmost Will to all other Love. But
 ' sometimes it is very sensibly felt, even to cause
 ' Transport.

' A Soul that becomes united to God, is no lon-
 ' ger cool'd and damp'd by the Variations of Self-
 ' love, for loving only for the Sake of God, it loves
 ' as God loves, with an admirable Love, † *For*
 ' *God is Love*, as St. *John* says. *Out of his Belly*
 ' *flows a Well of Living Water*, as was promis'd.
 ' Love

* *Matt. x. 37.*

† *1 John iv. 16.*

' Love bears all, suffers all, hopes all, for our
 ' Neighbour. Love surmounts all Trouble and
 ' Afflictions; and from the inmost of the Soul,
 ' sheds itself outwardly upon the very Senses: It
 ' sympathizes with the Evil of others, reckoning
 ' its own as nothing: It pities and is much affect-
 ' ed and tender'd; it is very condescending; it
 ' stoops to the Low, and rises with the Great;
 ' it weeps with them that weep; it rejoices
 ' with them who rejoice; it becomes all Things
 ' to all, not in outward Shew and Appearance,
 ' but from the Heart, in which the Love of
 ' God becomes a *living Spring* of all the most
 ' tender and Affectionate Love; the strongest
 ' and best proportion'd Affections. And as on
 ' one Hand nothing so dry, so cold, so hard,
 ' and so narrow, as a Heart that is wholly
 ' possess'd with *Self-love*; on the other, no-
 ' thing is so tender, so open, so living and sen-
 ' sible, so sweet, so lovely and loving, as a
 ' Heart possess'd and inspir'd with DIVINE
 ' LOVE.'

In this manner did the Archbishop of *Cambray*
 instil the Principles of *pure and divine Love* into
 the Heart of the Duke of *Burgundy*, and the fol-
 lowing Letter will shew with what great Affection
 and Tendernefs he lov'd him.

Nothing

• **N**OTHING, My Lord, ever gave me so great Consolation as the Letter I receiv'd from you. I thank Him for it who can do in all Hearts whatsoever He pleases for his Glory. God must assuredly love you very much, since He makes you feel and partake of His Love in the very midst of all that is capable of quenching and stifling it in your Heart. Love Him therefore above all; and fear nothing so much as not loving Him. He alone will be your Light, your Strength, your Life, in a Word, your all. O how rich is the HEART in the midst

* 'Tis very likely the Letter here mention'd, was the first of which the Duke of Burgundy wrote him after his Banishment from Court: For says the Author of his Life, ' It was some Years after the Bishop's ' Banishment, before this young Prince had Means ' to write to him, but at length finding an Oppor- ' tunity, he wrote him the following Letter at nine- ' teen Years of Age.

Verfailles the 22d of December, 1701.

At length my dear Archbishop, after four Years Silence, I have found an Opportunity of writing. I have suffered many Afflictions since our Separation, but one of the greatest has been that of not being able to give you any Proof of my Affection for you all this while; and how much your Misfortunes, instead of lessening, have increased my Friendship. I look forward with a great deal of Pleasure, to the Time when I shall be able to see you again; but I fear it is yet very far off. I have had a secret Indignation at the ill Usage you have met with; but we must submit to the Divine Will, and believe that all has come to pass for our Good.

midst of Crosses and Afflictions, when it has this Treasure in it. 'Tis there you must accustom yourself to seek God, with the Simplicity of a Child ; with a tender Familiarity ; with a Confidence that charms so good a Father.

Don't be discouraged at your Weaknesses, there is a Way of supporting without flattering them ; and of correcting them without Impatience. God will let you see this effectual and quiet Way, if you seek it with an entire Distrust of yourself, and always walk in His Presence as Abraham did.

*What gives me wonderful Hopes is, I see by your Letter, that you are very sensible of your Weaknesses, and humbly confess them. * O how strong we are in God, when we feel ourselves weak. Fear falling a thousand Times more than Death, but when unhappily, or of a sudden you do fall, make haste to get to the Father of Mercies, and the God of all Consolation, who will extend His Arms to receive you : And open your wounded Heart to Him who can heal you. † But above all, be humble and little in your own Eyes.*

Apply yourself closely to your several Duties. Take great Care of your Health, and moderate your Appetites. You see I speak only of God and yourself : What matter is it for me, I thank God, I have a quiet Conscience. My greatest Cross is, I can't see
D you ;

* 2 Cor. xii. 10.

† 2 Sam. vi. 22.

you ; but in my Approaches before God, I continually have you present so nearly, that it surpasses that of the outward Senses. I would give a thousand Lives, as a Drop of Water, to see you as God would have you be. Amen. Amen.

This hopeful Prince, thus train'd up, thus season'd with a Sense of God's Love, was taken out of the World in the Year 1712, being then about thirty Years Old. 'Tis said, ' The Archbishop ' received the News of his Death with the most ' lively Sorrow, and most perfect Resignation. ' He wept like a disconsolate Father, but at the ' same Time said, if their needed no more than ' to move a Straw to bring him to Life again, ' contrary to the Divine Pleasure, I would not ' do it : My Bonds are broken.

' The Death of such a Prince gave the finishing Stroke to disengage Monsieur de Cambray ' from all Creatures, and made him pass into a ' Divine Life, in which he aspir'd after nothing ' but Immortality. He liv'd three Years after ' his August Pupil, and saw the Duke of Beauvilliers, and the Duke of Chevreuse, his two ' intimate Friends and Confidants, die before ' him.'

But tho' the Heart, Affections and Thoughts of the Archbishop, were set upon the Cultivation and Improvement of his Pupil, yet was he not wanting in his Endeavours for the Good of others ; whether of his Friends and Acquaintance,

ance, or of Strangers whom he had only heard of, as will be seen by the following excellent Letter.

YOU will, I fear Sir, think me too free, but I cannot observe any Ceremony with you, tho' I have not the Honour of being personally known to you. What I have been told of the State and Condition of your Soul affects me so much, that I break all Bounds of Civility.

Your Friends, which are also mine, have already assur'd you of my Zeal and Affection: Nothing can give me more pure and perfect Joy, than that of possessing you one of these Days; but in the mean Time, I can't forbear saying, when God invites us to let Him reign with us, we must give way to Him. Did we deliberate so long when the World invited us to yield to its seducing Pleasures and Pastimes? Did we hesitate so much about it? Did we require so many Demonstrations? Did we resist Evil so long as we resist Good?

When the Business is to go astray, to corrupt ourselves, to destroy our Souls, to act against Reason and Conscience, in pursuit of Vanity or sensual Pleasures, we are not afraid of going too far, we decide the Matter presently, and give up ourselves entirely: But when it is to believe that an Allwise and Almighty Hand has made us, since we did not make ourselves; or to acknowledge that we owe all to Him, from whence we receive all, and who made-

us purely for Himself; then we begin to hesitate, to deliberate and doubt about the plainest and most simple Things; we are afraid of being too credulous, we even distrust our own Sense and Feeling; we dispute the Ground Inch by Inch; we are afraid we shall give too much to Him, to whom our All is not too much, and to whom we never did give any Thing: And we are also ashamed of leaving off being ungrateful to Him, and dare not let the World see that we have a mind to serve Him. In short, we are timorous, cautious and difficult about Virtue, as we were bold and decisive, without Examination, about Vice.

I ask, Sir, only one Thing of you, That you would follow the secret Bent of your Heart towards Good, as you have heretofore follow'd the Bent of Worldly Passions towards Evil. When ever you shall seriously examine the Foundation of Religion, you will easily discern, that no solid Objections lie against it: and that those who oppose it, do it because they are unwilling to subject themselves to the Rules of Virtue. Now tell me, Is it fair or just to be so easy to ourselves, and so obstinate to God? Need we so many Demonstrations to come at this Conclusion, that God has not made us for our own Sakes, but for His? What shall we hazard or lose by serving Him? We shall do the same innocent and virtuous Things we have been us'd to do; we shall have much the same Duties to comply with, and the same Afflictions to struggle with; but we shall have the greatest Satisfaction and Comfort over and above, of loving that which is infinitely lovely, of bearing

bearing and suffering to please the truest and best of Friends, who takes notice of the least Thing we do for Him, and recompenses it a hundred fold in this Life, by that inward Peace He gives us; besides the Hope we enjoy of a Blessed Eternal Life, in comparison of which, the Life here below is but a lingring Death.

Reason then no longer. Either believe the Secret of your own Heart, where God, so long forgotten, makes Himself lovingly felt, notwithstanding so many Transgressions; or consult your Friends, Men of Probity, of whose Sincerity you can have no Doubt. Ask them what it has cost them to serve God. Know of them if they have repented of their Engagements to Him; and if they were too credulous and hasty in their Conversion. They were once engag'd in the World as you are; ask 'em if they are sorry they have left it; and if the drunken Pleasure of Babylon is sweeter than the Peace of Zion. No, Sir, what Affliction or Cross soever we suffer in a Christian Life, we never lose that blessed Peace of Conscience, in the Enjoyment of which we are contented with all our Sufferings, and desire none of those Joys we are depriv'd of.

Can the World give us much? You can tell as well as any Body. Are we there always satisfied with what we have, and content to be without the Things we enjoy not? Do we do all Things out of Love, and from the Bottom of our Hearts? What then do you fear? Is it to leave that which will soon leave you; that which is kourly fleeting; that which never fills

or satisfies the Heart; that which turns to mortal Poison; that which brings with it a woful Emptiness, together with Remorse of Conscience; in short, that which is nothing in the very Moment of its Enjoyment? What then I say is it you fear! Is it to find a Virtue too pure to be follow'd; a God too aimable to be lov'd; a sweet Attraction of Love, which will draw you from yourself, and from the Vanities here below.

I ask once more, what is it you fear? Are you afraid of being too humble, too disingag'd, too pure and upright, too just, too reasonable, too grateful to your heavenly Father? O, fear nothing so much as this unjust Fear, this foolish Wisdom of the World, which deliberates betwixt God and Self, betwixt Vice and Virtue, betwixt Gratitude and Ingratitude, betwixt Life and Death.

*You know by sensible Experience what it is to languish for want of an inward Life and Nourishment of Love. How dispirited, and as it were without Soul or Life, are we, when we find not that in us, which supports, renews, and gives Strength and Vigor continually? What is said by the most extravagant Lovers, in the bighth of their foolish Passions, is in a Sense literally true; not to love, say they, is not living, and to love with Indifference is rather a dying than living. All the foolish and extravagant Passions which transport Men so, is only true Love misplaced, and stray'd wide from its Center. * God has made us to live by Him, and His Love: † We are born to be fed and nourish'd by His Love, and to keep*

* Matt. xxv. 1.

† Luke xii. 35.

keep our Lights burning to the last, as a Torch or Candle before Him who lights it. Behold what a happy Flame of Life God has kindl'd in our Heart. All other Life is nothing but Death: We must therefore love.

But what is it you would love? That which does not love you sincerely? That which flies from us as a Shadow when we are going to lay hold of it? What would you love in the World? Men, who should they see you happy and content in your Enjoyments, would become jealous and envy you greatly. What then would you love? Hearts, as hypocritical in Probity, as they say, Bigots and Devotees are in Religion. What then I say again would you love? Is it a Title of Honour and Dignity, which you may perhaps miss of, but should you obtain it, 'twill never set your Heart at rest? Is it the Esteem of Men, weak, fallible and blind, whom you are ready to despise in the Lump. What then is it you would love? Is it this earthly and mortal Body which sullies our Reason, and subjects the Soul to the Pains of Distempers, and Death nearly approaching. What will you do? Will you love nothing? Will you live without Life rather than love GOD, who loves you, and would have you love Him; and desires not to have you entirely to Himself, but to give Himself entirely to you. Can you then fear the Want of any Thing with such a Treasure? Are you afraid that God who is infinite, cannot fill your Heart? O, rely no longer on your self, or any mortal Creature, 'tis all a mere nothing which can never satisfy the Heart of Man made for GOD. But distrust not Him, who alone is all Good,

and who is pleas'd mercifully to give you a Disrelish of every Thing else, even to force you to come to Him.

Let us, Reader, pause here a while and admire at the *Love* that should dictate such Language ; that should so woo, invite and excite the Heart of a Stranger to embrace the Offers of God's Love to his poor never dying Soul, deeply wounded with Sin, and quite tir'd with the World ? How like to the good *Samaritan* pouring in Oil and Wine into the Wounds of him, who going from * *Jerusalem* to *Jericho* fell among Thieves, and was left half dead ?

The following is an Epistle much in the same Strain, and writ, we have Reason to think, to a Person in high Rank and Station in Life.

RELIGION, Sir, presents us with nothing but what is conformable to Reason ; nothing but what is lovely and affecting ; nothing but what is worthy to be admir'd, both in regard to the Sentiments it inspires us with, and the Manners and Behaviour it requires of us. The only Point we can be offended at, is the being bound to love God more than ourselves, and to subject ourselves entirely to Him. But,

Can any thing be more just and reasonable, than to give up all to Him, from whom all we have comes ; and to make that SELF subject to Him, which we hold only

* Luke x. 30.

only by Him? On the contrary, what is more unjust than to make so much Difficulty in coming into a Sentiment so just and reasonable? Surely we must be widely gone astray, and very unnatural to be so averse to a Resignation so very lawful and just. What is it that can give us this Reluctance and Aversion, but Self-love, that is blind, headstrong, insatiable and tyrannical; that would grasp all for itself; that makes us idolize ourselves, and would have us make the World to center in ourselves; and that God Himself should only flatter our vain Desires. This Self then it is, that is so great an Enemy to the Love of God: This is the great Wound of our Souls, and the principal Cause of Irreligion.

O when will Man be just to himself? When will he be in his right Place and Situation? When will he love himself by Reason, in Proportion as he is lovely; and prefer not only God (who admits of no comparison) to Himself, but even the common Good of Men, in Society as imperfect as himself.

Religion is the Knowledge and Love of God, * to fear God and keep his Commandments, is the whole Duty of Man, as the Wise Man says. Get therefore the Knowledge of God, and His Goodness, and what is due to Him. Begin with loving Him, and Love will be your Casuist, the Examiner of your Conscience, and will answer all your Scruples, better than you can yourself. Do but love, and Love will revive and quicken your Memory, and make you sensible

* Eccles. xii. 13.

ble by its tender Corrections, which bring Consolation at the same Time, of all that you have ever done against Love.

You will ask me perhaps, how a Man can give himself that which he has no feeling of, especially when it relates to an Object he does not see, nor never had acquaintance with? Sir, every Day of your Life you love Things you do not see: Do you see, for Instance, the Wisdom of your Friend? Do you see his Sincerity, his Disinterestedness, his Virtue? You cannot see those Objects with the Eyes of the Body, yet you prize and value them, and love them to that degree, as to prefer them in your Friend to Riches, and outward Beauty, and to every Thing that strikes the Eye. Love then the Wisdom and supreme Goodness of God, as you love the Wisdom and imperfect Goodness of your Friend: And if you cannot presently have a sensible feeling of Love, you at least may have a Love of Preference in your Will and Desire, which is the essential Point.

But this very Love is not in your Power, it does not depend on you to give it. You must desire it, pray for it, wait for it, and labour to merit it; and feel the Unhappiness of being depriv'd of it. You must say with an humble Heart as St. Augustine did, O thou BEAUTY, Antient and always New, I have known, I have lov'd Thee too late! O how many Years have I lost! Alas, for whom have I liv'd, not having liv'd for thee! O my God, what Things have I not lov'd out of Thee! My Heart is grown old, and worn out with the most deprav'd

*deprav'd Affections! I am asham'd of the Things I have lov'd; but more asham'd that hitherto I have not lov'd! I have fed upon Filth and Poison, and have reject'd with Disdain the Heavenly Bread? I have despised the Fountain of living Waters, and have hew'd to myself * broken Cisterns that can hold no Water! I have foolishly run after Shadows, and shut my Eyes against the Truth! I would not see the great Gulph my Feet were upon the Brink of!*

When you come thus to be sensibly touch'd, you will find an easy Solution for every Scruple. The Scales will fall from your Eyes; and by the penetrating Eyes of LOVE, you will discern that which your other Eyes never see. Return therefore, O return to God. He waits for you; He invites you; He holds out his Arms to you; He loves you better than you ever knew how to love yourself. Consult Him by humble Prayer, to know what he would have of you. Say to Him as St. Paul did, when fallen to the Ground and converted, † LORD, what wilt thou have me to do?

Should you ask me, how you should make this Prayer? I answer, you will do it excellently well, if your Heart does but make it. How is it we speak to Persons we love? Is
Half

* Jerem. ii. 13.

† Acts ix. 6.



• Half a quarter of an Hour, too long to spend with a good Friend? You have a Friend near you, who is never weary'd with your Refusals, while all other Friends leave you, because † you run not with them to the same Excess of Riot. Hearken to Him above all: Retire often within yourself to find Him. The Kingdom of God is within you, said JESUS CHRIST. You need not go far to seek Him, for he is as near us, as we are to ourselves.

See here the Instructions and Advice of a Watchman of SION, || the CITY of the living God, the Heavenly Jerusalem, that took Him who affords Light to all, for his Guide; the supreme Beauty, for his Pattern, and the Love of God and his Neighbour, for the Spring and Motives of his Actions; and having finish'd his Day's Work, is departed, we believe, to the Mansions of the Blessed, to live for ever in the Enjoyment of that PURE LOVE, of which he had so good a Relish in this Life.

Is it not great Pity that this Man should have been banish'd out of Court, where Examples and
Patterns

* He had before advis'd him to take half a quarter of an Hour every Morning, and as much every Evening, to wait in Silence upon God. “ *Mais ce que je vous demande au dessus de tout, c'est de prendre tous les jours par preference á tout le reste; un demi quart d'heure le matin, & autant le soir, pour être en Société familiere & de cœur avec Dieu.*”

† 1 Pet. iv. 4.

|| Heb. xii. 22.

Patterns like him, are so much wanting? But would the Reader know the true Cause and Reason of his Banishment from the Court of Lewis xiv. *He was no Flatterer.* * *He sought neither to enrich nor aggrandize himself, but aided and assisted those who sought after Truth and Virtue.* He stood by a Lady who was a great Promoter of Piety and Virtue in *France*, and in her Writings taught and recommended above all Things, the Knowledge of divine and PURE LOVE: That Doctrine of Her's the Archbishop defended, and was thereupon exil'd to *Cambray*.

This Lady was instrumental to the Conversion of Multitudes of the inferior Sort of People, and some others in the *Southern Parts of France*, to a more religious and *Christian-like* Way of living; and afterwards, some of great Rank and Quality at *Paris*. She was permitted to instruct the young Ladies of the House or College of † *St. Cyr*, in the Ways of Piety and Godliness; and did much Good among them, as *Madame de Maintenon* the Founder and Overseer of the House once acknowledged,

* *These are Mentor's own Words to King Idomeneus just at his parting.* Je ne cherche ni biens, ni autorité sur la Terre; je ne veux qu'aider ceux qui cherchent la justice & la vertu.

† *La célèbre Maison de Saint Cyr ayant été Principalement établie pour élever dans la piété un fort grand nombre de jeunes Demoiselles rassemblées de tous les endroits du Royaume.* Preface de Racine, à la Tragedie d'Esther.

knowledg'd, though afterward she became her greatest Persecutor.

Instead of repeating daily a Number of Prayers by Rote, as they had been taught, she put them upon *silent* Prayer, and inward Recollection of Mind and Thought; by which they might come to see their Conditions, and what they stood in need of, to make them acceptable in the Sight of God. Some of them were brought off from an inordinate Love of themselves, and a decking their Bodies; from Affectation of new Fashions and Modes of Dress; and from mispending their Time at Cards and Dice, and other Diversions, too common with Persons of high Rank and Quality.

The following Letter will shew what Arguments she sometimes made use of, to prevail with Ladies to alter their Dress.

MADAM,

I Sympathize very much in the Loss our Friend N. N. has sustain'd of N. She was a choice and excellent young Woman, and now enjoys the Recompence of her Labours and Sufferings. You are in the Right to say, that we rarely meet with such Treasures of Grace: They are indeed more rare than can be express'd; but how should it be otherwise, since among the great Number of Directors, and Persons directed, scarce any of them apply themselves to the Bottom of the Heart, and to
Truth,

Truth, but to the Shell and Outside only. They gild and adorn the Outside of the Ark, tho' God commanded Moses to begin with the Inside, and lay it with Planks of Gold, and after that to fit and adorn the Outside. Now that was a Figure of the Heart which God begins first to prepare within : But they instead of bringing the Soul to be occupied within the Bottom of the Heart, leave that void, and apply themselves only to the Outside. They, like the Pharisees make clean the Outside of the Cup and Platter, but leave the Inside full of the Filth of Self-love, Self-will, Self-conceit, and Self-esteem.

Why do ye make a Difficulty of speaking to me about your Dress? Should you not be free and tell me all? You have done well in laying aside that Superfluity. I entreat you never wear it again; I am also sure, that if you would hearken to what speaks in the Bottom of your Heart, you would find more Things to put off. For tho' we are not to make the putting off such Things, the capital, yet 'tis necessary, and I am perswaded that in the Disposition your Husband at present is, you will please him as well without those Ornaments as with them. But Nature will find some Pretext to keep those Things it likes. However a little Sacrifice of this Kind which you shall make to God, will often draw down His Grace upon you; and He who has promis'd to recompense even a Glass of cold Water, given for His Sake, will much more recompense the Denial of yourself in a matter of Dress. And I must tell you likewise, that
it

it would draw down the Blessings of Heaven upon your Husband.

* A Christian Woman must be distinguish'd from others, not by an affected Outside, nor by an untidy Dress; but by a neat and modest Outside. *You may wear Clothes and Linnen suitable to your Quality, but I would put off all those superfluous Ribbons, and I am sure you would be ne'er the less pleasing in the Eyes of your Spouse, and will be much more so in the Eyes of Him who you desire to please above all.*

Never make any Scruple or Difficulty of writing plainly and nakedly as Things are. Don't be afraid in so doing, of lessening my Esteem for you, for it has a quite different Effect, because I gather from that, that you have truly a Mind to be given up to God, and that God is leading you, since He makes you attentive and careful about such small Things; and 'tis a good Sign that He is at work at the Bottom of your Heart. † Be faithful to Him I earnestly beseech you, and you will find a thousand Times more Satisfaction in hearkning to Him
in

* Il faut qu'une femme chrétienne se distingue des autres non par un extérieur affecté, ni par la malpropreté; mais par un extérieur propre & modeste.

† Soiez lui fidelle, je vous en conjure, & vous trouverez mille fois plus de *satisfaction* à l'écouter au dedans, & à suivre ses *inspirations*, qu'à toutes les bagatelles du monde, qui n'en peuvent jamais donner de véritable.

in the Secret of your Heart, and following His Inspiration, than in all the foolish Toys of the World, which can never give any true Satisfaction.

Thus did this excellent Lady labour, that the Adorning of her Sex might not be * *That outward Adorning of plaiting the Hair, and of wearing of Gold, or of putting on of Apparel; but the hidden Man of the Heart, in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the Sight of God, of great Price*; and some Ladies of the first Rank and Quality were prevail'd upon to alter their Dress and Way of Living, of which she takes particular Notice in a † Letter of Remonstrance she writ to the Bishop of *Meaux* and *Chaalons*, and to Mr. *Tronson*, who were appointed to examine her Tenets and Doctrine.

One of the Accusations laid to her Charge was, that she took upon her the Office of a Director, and had hinder'd several Ladies from making Use of their former Directors: To which she replies,
 ' || *God has not abandon'd me so far, as that I should take upon me the Office of a Director, tho'*
 E I have

* 1 Pet. iii. 34. † 'Tis dated August, 1694. || Dieu ne m'a pas abandonnée au point de me mêler de diriger, quoique je crusse qu'il donnoit quelquefois des expériences pour en aider les autres. Mais toutes les personnes que j'ai connues avoient toutes leurs Directeurs. Lorsque ces Dames étoient dans le monde, qu'elles

*' I have thought He has sometimes given me Know-
' ledge and Experience wherewith to aid and assist
' others. But all the Persons I have been acquaint-
' ed with, have had their particular Directors :
' And when these Ladies were in the Fashions of
' the World, and wore Patches, and Painted, and
' some of them ruin'd their Families by Gaming,
' and Expensive Clothes, then no Fault was found,
' and they were permitted to go on ; but since they
' have left all that, an Out-cry has been rais'd, as
' if I had undone them.'*

Some of the young Ladies she instructed in the Ways of Piety and Godliness, were Persons of fine Sense and Understanding, as we gather by the Letters writ to this Lady, and the curious Enquiries they made ; an Instance of this may be seen by the following Letter.

THE Civility you have express'd, makes me take the Liberty to write to assure you, that I have been sensibly affected with your Illness, and also with the Mercy and Goodness God has shewn you under it. 'Tis a happy thing for you, my Lady, that you know how to make a good Use of the Afflictions which Providence sends, and I hope you will know
more

qu'elles portoient des mouches qu'elles mettoient du rouge, que quelques unes d'elles ruinoient leur famille par le jeu & la d pense des habits, on n'y trouvoit point   redire, & on les laissoit faire : Des qu'elles on quit  tout cela, on a cri  comme si je les eusse perdues.

more and more how to do so, if you are faithful to the Voice and Call of God.

You know better than I, that to follow this Voice, we must understand it ; and how shall we understand it, if we do not hear it ? And how shall we hear it, if the Heart be not entirely empty ? The Voice of Christ is nothing but his Inspiration. Therefore in order to distinguish, and be acquainted with this Inspiration, the Heart must be void of every Prejudice, or else the Prejudice which has Room there will sway, and determine us in Things most essential, and not Inspiration.

*The Saints of old have intimated what a soft and delicate Thing Inspiration is, that we might the better distinguish it from the Inclination which Self-love, or worldly Desires, may inspire us with. But Christ explains the Thing in a very few Words, when he says, * That he that entereth in by the Door, is the Shepherd of the Sheep, to Him the Porter openeth, and the Sheep hear his Voice, but he that entereth not by the Door into the Sheepfold, but some other Way, is a Thief and a Robber. What does this mean, but that Inspiration, or the Voice of Christ, proceeds from the Bottom of the Heart, and is found there seated, without our knowing which Way it came ? But Prejudice, or the Voice of the Stranger, enters some other Way by the Senses.*

E 2

Now

* John x. 12.

Now that we may be sure of what is Inspiration, we must see that it has not been suggested to us by any Person; that it has no human Motive or Respect to cause it; and that it does not flatter either our Propensities or Inclinations. You see then, My Lady, that to be in a Condition to receive Inspiration, we must not be prejudiced in favour of any Thing whatsoever, nor must we be set against it. If we are set against Inspiration, we hinder its Entrance and Penetration, as much as if we had placed a Shield or a Buckler against it, and if we are prejudiced, we shall have no Room for Inspiration.

We must therefore have a Heart and Mind free from all Prejudice, and resolved not to be sway'd or byass'd by any Choice of our own, but to let our Hearts be sway'd by God. For a Thing which is in Equilibrium, or equal Balance, and neither leans one Way or the other, is mov'd by a Grain, or the smallest Weight; but a Thing that is fix'd and bore down with a Weight, has need of great Force and Violence to bring it to its State of Equilibrium. I insist upon this Point, My Lady, because I know it is essential, and the very Thing upon which our Salvation, Vocation, and Spiritual Progress depend. I believe you will receive this Advice as the Effect of my Zeal and sincere Affection, and that you are well perswaded with what Respect I am, &c.

How clearly and fully, and yet in how genteel and affectionate a manner, has she resolv'd that
young

young Lady's Query about Inspiration? The next Letters we shall produce, will show what excellent Instructions she gave those Ladies, who were about to reform their Way of Living, and to leave the ill Customs and Fashions of the World.

I Have understood with very great Joy, my Lady, your Design and Resolution, to give yourself up to God without Reserve; for 'tis the One Thing Needful, which only can make our Life happy: Give yourself therefore up to God with your whole Heart, never more to retake yourself. Look upon yourself as a Person belonging to Him: Love Him above all Things: See that His Will govern all your Actions: Accustom yourself to Retire within yourself where God is always present: Strive to preserve this divine Presence: Enter often within yourself to speak to God, and to hear Him. Sit some Times as Mary did, at the Feet of Jesus. God loves the Language of the Heart abundantly more than that of the Mouth or the Reasoning of the Mind. Continue in Faith, in Humility, in a Dependence on God, and above all, in Charity, and you will run well. I am much concern'd for the Good of your Soul.

Madam, since you have so order'd it, as to make few or no Visits, and the Thing is now settl'd and known, should you comply with them in Cases of no Necessity, 'twould be doing, and undoing, and look as if you had still a liking to the Ways of the World, which might have a very bad Effect. But as you are

like to do it only by *Way of Exercise*, it may not continue long. Do then with *Moderation*, what is becoming your *Station*.

And as for your inward State, never omit (without some indispensable Necessity) a Day without silent Prayer, and a little Reading, for 'tis very essential. 'Tis that which must soften your Heart, and take away its Hardness and Inflexibility. The hardest Wax will melt before the Fire, and the Sun-beams discover a Thousand little Motes and Atoms, which we see not without it : And when it discovers, we see it moves and stirs them, and what before seem'd pure and clean, we discern to be full of Dust and Motes. So a frequent exposing ourselves before the SUN of Righteousness, make us see our Imperfections and Failings ; and this Sight, by how much it is advantageous above all that any Creature can afford us, by so much 'tis more effectual, and destroys by little and little, what it shows in the Gross ; which is what all Men put together cannot do, either by their Knowledge, or Pains and Endeavours. They may just touch the Surface of it, but cannot remove it. This makes the Necessity of Silent Prayer in what State or Condition soever we be, and 'tis the very Essential of a Spiritual Life.

I never approv'd of those who under Pretence of Advancement in Grace, neglect Silent Prayer ; but have look'd upon it as one of the most dangerous Snares of the Enemy. I don't say but that upon some very extraordinary Occasions, in the Vocations
God

God has placed us, we may dispense with the Practice of it ; but what are those extraordinary Occasions which will not leave us a few Moments of inward Retirement to God ? There can be none. And 'tis for Want of this inward Retirement and Prayer, that our Lives are so imperfect ; and that we are neither penetrated, nor warm'd with the divine Light of Truth, CHRIST the LIGHT. The less we practise Silent Prayer, the less Desire we have for it ; for finding our Minds set upon outward Things, we contract at last such a Habit, that 'tis very hard to turn our Minds inward. I earnestly beseech you to make Trial of what I tell you, and you will find your Account in it.

The following is a Letter to a Lady, who having receiv'd strong Convictions, was for mortifying her Body, undergoing *Austerities*, and giving *Alms*, thinking thereby to Atone for her Sins, and please God.

MADAM,

I Assure you, 'tis a great Pleasure and Comfort to me, to see the Mercy of God towards you, and the Progress of your Soul. Nothing is more sweet and easy than Silent Prayer, when God is the principal Author of it, and moves us to it ; but when we will be doing of it after our own Fashion, nothing is more tiresome. When you can rest quietly in Silence, in the pure Enjoyment and Sense of the Presence of God, remain so without Scruple, and without any Thought, or Reflection on yourself, to see what

you are doing ; and when the Silence grows tiresome, make Use of some Action ; either Meditation, or sending forth some Ejaculation now and then, mix'd with Silence. Affectionate Ejaculations are commonly better than Meditation, as for Example, to speak to God in this Manner : O my God, let me be wholly Thine ; let me love Thee purely for Thyself, for Thou art infinitely lovely ! O my God, be Thou my all ; let every Thing else be as nothing to me ! And many other such short Ejaculations as proceed from the Heart.

These Ejaculations should be mix'd with Intervals of Silence, but don't interrupt your Silence by any Ejaculations, so long as you find it easy to abide in it. I can assure you, by following this Method, your Soul will advance greatly in the Practice of Silent Prayer, and all other Virtues. Also at other Times of the Day, which are not so proper for Silent Prayer, you must endeavour to turn your Mind often inwards, either by an affectionate Desire, or only remembering that God is present in your Heart.

And whatsoever you do, do it for the Sake and Love of God, and with a Desire to glorify Him by the smallest of your Actions, as well as the greatest. When you are reading religious Subjects any Part of the Day, you would do well to stop now and then, and betake yourself to Silence, especially when any thing in Reading touches and affects you ; and then such Reading will edify and nourish your Soul : For our Soul stands as much in Need of Nourishment as
our

our Body, without which it withers and decays ; and when it feels no Nourishment or Sweetness within, it turns itself upon Objects without, and by degrees loses its inward Condition. I hope it will not be so with you, but that God, who has begun His Work in you, will finish it. I have great Hopes of your Soul, if you continue faithful to the Beginnings of the inward Work. 'Tis the true Way of becoming Happy. O the great Happiness, my Lady, of appertaining to Jesus Christ ! 'Tis the Balm which sweetens all the Pains and Bitters of Life.

Don't think of undergoing Austerities, but die to the Taste and Liking you have for them : Your Health won't admit of it. The Enemy is very busy when he sees a Soul willing to betake itself to silent Prayer, and whose Body is weak and unhealthy, to give it a Taste and Liking for Austerities. He does it upon a two-fold Account : First, that its Mind may be turn'd outwards, and so hinder'd from bending its Force inward ; Secondly, that he may quite destroy its Health, and frustrate by that Means, the good Purpose of God. If you had a strong and sound Body, and suffer'd yourself to be rul'd by your Appetite, I should not talk to you in this manner.

But I will teach you another Kind of Mortification, which without hurting your Health, will have a greater Effect than the Austerities you shall chuse. Mortify your peculiar Tastes, your Propensities, and your Inclinations, and as for your own Will,
never

never adhere to it : Turn that against your own *Wit* and *Judgment*, which you are for turning against your *Body*. Bear with *Patience* and *Resignation* your excessive and frequent *Pains* ; suffer out of *Love* to *God*, all that may happen of *Contradiction*, ill *Manners* or *Negligence*, in those who serve you ; bear with that which thwarts, which displeases, and which incommodes you, in *Union* and *Fellowship* with the *Sufferings* of *Christ*, and that *Daily* and *Hourly*. By this *Practice* you will take very bitter *Remedies* to honour the *Gaul* and *Vinegar* which *Jesus* took. You will then loose the *Desire* of giving that which is not yours. For we ought not to give *Alms*, but with what is our own ; and one that owes more than he has, cannot give but of what belongs to another : (The *Obligation* of paying ones *Debts* is not sufficiently known.) Die to all *Sorts* of *Height* and *Magnificence*, and you will make a greater *Sacrifice* to *God*, than if you fasted every *Day* of your *Life* with only *Bread* and *Water*. All depends upon the *Mortifying* of our *Will* and *corrupt Affections*. * This is what *St. Paul* calls the *Circumcision* of the *Heart* ; *Nature* loves what is showy and splendid. Make no *Scruple* of eating *Flesh* on *Fast-Days* : I wish to *God* all who do, had as much *Need* of it as you have. Receive the *Communion* as often as you can. *Jesus Christ* is the *Bread* of *Life* which nourishes and quickens our *Souls*. I will never forget you when before Him, for I greatly wish that He may *Reign* and *Rule* in you.

We

* Rom. ii. 29.

We shall now let the Reader see a Letter this Lady writ to a Man of Note and Learning, and leave him to reflect upon the happy Consequences, which would have ensu'd to the whole Kingdom of *France*, if she had been suffer'd to continue thus in instructing the young Ladies of * *St. Cyr*, brought from all Parts of the Nation: And what Advantages would accrue to private Families, Cities, Towns and Countries, if Ladies of Quality were every where so instructed.

DENY yourself, my dear Brother, for as long as you rely on your own Understanding, and follow your own Will, under what Pretext soever it may be, you will never acquire either pure Prayer or pure Love; you will never be truly spiritual; your Imagination will never be free from Phantoms, nor your Mind from tumultuous Thoughts; you will never be at Liberty, but always embarrass'd and unsettl'd in yourself, striving at what you possess not, and tyr'd and disgust'd with what you have. You will carry Self about with
you

* Then might *RACINE*, with a great deal of Truth, Justice and Propriety, have made Piety say, *De la Maison de St. Cyr.*

Icy, loin du tumulte, aux devoirs les plus Saints,
Tout un peuple naissant est formé par mes mains.
Je nourris dans son cœur la semence féconde
Des Vertus, dont il doit sanctifier le monde.

See what the Lady herself says of *St. Cyr*, page 66.

you every where, and where ever you be, you will be incommoded and overcharg'd with its Burtben. You will never enjoy, nor partake of the pure LIGHT and TRUTH. Your Knowledge and Understanding will always be mix'd with your own Reason, and consequently always defective: You will have a kind of obscure and blind Faith; but never that pure Faith which is disintagl'd and freed from all visible Objects, and from all Wavering and Uncertainty.

This naked and pure Faith hindering the Soul from minding, or looking at the Things which are conceiv'd by the Imagination and Reasoning, puts it into a quiet State and peaceable Habitation, in which the TRUTH dwells, and there we see all the preconceiv'd Opinions of Men, to be full of Mistake and Falshood.

'Tis this TRUTH, or naked and pure Faith, which unites us to the Divine and Pure ESSENCE, and makes us pass into Him, when we are going to be detain'd, or fix'd down, by any Thing here on Earth, good or bad. The Soul thus empty'd and made naked by Faith, and the Will excited and purify'd by Love, we come then to embrace that pure Love which is clean and free from all Self-Interest whatsoever; and so continue lost to ourselves, both here and hereafter to all Eternity: For being only fix'd and attach'd to that immense Object, we let Him dispose of us as He thinks fit, we are contented in all Conditions and Places He puts us; we are even content with our Afflictions and Poverty, because
He

He remains always what he is, the Great and Immutable ALL, infinitely happy. And my Afflictions and Misery not being able to affect or alter His Happiness, ought neither to affect or alter mine.

Remember well, dear Brother, and never forget it, whatsoever takes us off from the Creature to restore and unite us to God, is best. That which makes us die to our own Excellence, to our own short and limited Views of Perfection, is always best, because 'tis most honourable and glorious to God. Hitherto you have practis'd, and been well acquainted with exterior Virtues, but you have not well understood what the perfect Denial of Self is, which is of vast Extent; 'tis nothing less than a total Resignation of our own Will and Judgment: You have not been thoroughly made acquainted with a simple Child-like perfect Obedience and Subjection towards God, and also towards Man; an Obedience which comes from true Humility, and which retains nothing of Self-conceit, nor of Self-will; that can judge of the Nature of Obedience, or of God's Commandment, or that can examine and compare it.

*There are People who follow their own Reason, instead of subjecting it to the ETERNAL REASON. These Persons abide shut up in their own human Wisdom, and never partake of the Wisdom of Christ, who was the most humble and submissive that ever was. I am not speaking of an Humility virtuous to all Appearance, but an Humility that
springs*

springs from a perfect Knowledge of what we are, which is an Annihilation ; and is produced by the Denial of ourselves. 'Tis an Humility and Subjection, which becomes so natural to the Soul, that it practises it with the greatest Ease, and as it were without perceiving it.

*Now you are far from this, tho' you are regular and virtuous in Appearance to a great Degree : But this is what God requires of you, and calls you to : And you cannot fully answer your Vocation without it. * My dear Child, of whom I every Day travail in Birth with great Pain and Anxiety, until Christ be formed in you ; let me say to you with the Apostle, † Be not wise in your own Conceit ; but subject yourself entirely to Jesus Christ, that He may lead and direct you, not by || Fleshly Wisdom, but by the Foolishness of the CROSS ; by a Child-like Simplicity, and by all that to which He has call'd you ; to which Call of Grace you have not as yet comply'd.*

*O the Fear I have upon me, lest instead of becoming humble and Child-like, to which you have a natural Aversion and Opposition, you should become still more wise and great ! If you become not as a little Child, you shall not enter into the Kingdom of Heaven : You will not possess and enjoy God ; you will remain troubled and perplex'd ; floating, doubting, uncertain and undetermin'd ; or else
bound*

* Gal. iv. 19. † Rom. xii. 16. || 2 Cor. i. 12.

bound up and fix'd in your own Sense, without chusing the good Part, which is that of God's Will.

** I thank Thee O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes, even so Father, for so it seemed good in Thy Sight.*

O how I desire, my Child, that you would follow the Advice given you here on God's Behalf. † Fire and Water, Good and Evil, are set before your Eyes, chuse which you will. If you follow not the Counsel I have given you, I am fearful that you will swerve insensibly from the TRUTH. The Evil will be great before you conceive it; it will become almost incurable: I shall have a Sense of it, and 'twill make me just die of Pain and Sorrow. I hope you will do what I have told you, and that you will become, in so doing, my Consolation, and my Joy. Amen. JESUS.

Besides the excellent Counsel and Advice in the foregoing Letter, the Reader will find in the short Account of this Lady's Life, more of the same kind given to Ministers and Clergymen, which bespeak her profound Knowledge of Religion, and the Mysteries of Godliness. But some will be ready to say, what Right or Authority had this Woman to Teach and Instruct MEN, since the Apostle says, 1 Tim. ii. 22. *I suffer not a Woman to teach, nor to usurp Authority.*

** Matt. xi. 25, 26. † See Ecclesiasticus, Ch. xv. 16.*

city over the Man, but to be in Silence? To this we reply:

Had this Woman taken upon *herself* to teach; or had she usurp'd Authority over the Man, she had certainly incurr'd Blame, by not complying with the Apostle's Prohibition: But if she neither *took upon her* to teach, nor did *usurp* Authority over the Man; but only spake her own Experience, and what Christ put into her Heart, what Blame can such a Woman incur?

If *Christ* reveal'd Himself to her, and inflam'd her Heart with His Love, what should hinder her from going *into the City*, and saying to THE MEN,
* *Come see a Man which told me all Things that ever I did, is not this the Christ?*

Le Maître de Sacy, whose Annotations on the Bible are much approv'd in *France*, observes upon those Words of the Evangelist, that '† All the
' holy Fathers agree, that the Words of Jesus
' Christ inflam'd the *Samaritan* Woman with a
' *Holy Ardor*. St. *John Chrysostom* says, that she
' felt in her the Heat of that *Divine Fire* which
' the Son of God came to kindle upon Earth;
' so that having forgot what she came for to the
' Well, she thought of nothing but to draw all
' the

* *John* iv. 28, 29.

† *Tous les Saints Peres conviennent ensemble que la parole de Jesus Christ embraza d'une Sainte ardeur cette femme Samaritaine.*

‘ the Inhabitants of the City to *Jesus Christ*.
 ‘ Wonderful Effects of Grace which He shed in
 ‘ her Heart ! She being, says *St. Augustine*, strip’d
 ‘ of all Wordly Care and Desire, figur’d by her
 ‘ *Water Pot* she left, she hastened to preach the
 ‘ TRUTH. She was come to draw Water, but
 ‘ having found the Source of *all Good*, she neg-
 ‘ lected the perishing Water of *Jacob’s Well* :
 ‘ She imitated the Self-denial of the Holy Apo-
 ‘ stles : She prefer’d the Affairs of Salvation to
 ‘ the Necessaries of this Life, and as they left
 ‘ their *Nets* being call’d of *Jesus Christ*, so she
 ‘ willingly left her *Water-Pot*, tho’ no-body
 ‘ commanded her to do it, * that she might ac-
 ‘ quit herself in some sort of the Function of an
 ‘ *Evangelist*, by an *inward Motion* of Grace
 ‘ that animated her.’

‘ This Woman’s Heart, says *Theophilaët*, was
 ‘ so inflam’d with what was said to her, that she
 ‘ quickly prefer’d the *Water* of *Christ* to *Ja-*
 ‘ *cob’s Well*, † and is made an Apostle, Ordain’d
 ‘ by the *Faith* she receiv’d in her *Heart*, and she
 ‘ *Teaches* the whole City, and draws them to
 ‘ CHRIST.’

F

This

* *Pour s’acquitter en quelque sorte de la fonction d’Evangeliste, par un mouvement interieur de la grace qui l’animoit.*

† *Και δὴ Ἀπόστολος γίνεται ὑπὸ τῆς τῆν καρδίαν αὐτῆς περιλαβύσης πίστεως χειροτονουμένη, καὶ πόλιν ἐλόκληρον διδάσκει, καὶ ἐφίλεται. Et fit APOSTOLA ordinata à Fide, quæ Cor ejus accupaverat, docetque & attrahit totam Civitatem.*

This is what the Ancient Fathers say of the Woman of *Samaria*; and the Famous *Quesnelle*, in his Moral Reflections on the New-Testament, adds, 'That CHRIST was upon her Tongue, to
' bless the Word of Eternal Life, which she declares to them of her own Experience; and he
' says, 'Tis a meer Illusion to imagine that the
' Mysteries of Religion ought not to be communicated to this Sex, after such an Example of
' Trust and Confidence, which Jesus Christ
' shew'd this Woman.' And,

Le Maistre de Sacy further observes in his Annotations, upon what is related of the *Samaritan* Woman, 'That Jesus Christ in His Way and
' Manner of Converting the *Samaritans*, was
' pleas'd to trace out, and leave us a Pattern, or
' Image of the future Conversion of the *Gentiles*:
' 'Tis not any where said, as *Chrysostom* takes
' Notice, that the Son of God did any *Miracle*
' among them; and we have good Grounds to
' believe that he did none, because when they
' came to speak of what made them believe in
' Him, they alledge no other Reason for it,
' than that they had heard Him themselves:
' Now we believe, for we have heard Him ourselves.

' The *Samaritans* therefore were worthy of
' double Admiration, *First*, because they believed
' in *Jesus Christ*, and yet always appear'd to be
' at a greater Distance from Him than the *Jews*;
' and *Secondly*, that they believed in Him tho'
' He

' He wrought no Miracles among them. And a
 ' sure Token that their Faith was sincere is, that
 ' whereas this Woman who first spake to them
 ' of Christ, having told them that He had
 ' discover'd to her, her whole Life, was content
 ' with only saying, *is not this the Christ?* But
 ' they with the greatest Assurance say, *we know*
 ' *that this indeed is the Christ, the Saviour of the*
 ' *World.*

' Now, what was this, says *Chrysostom*, that
 ' drew this Confession from them; and who
 ' had they *seen* before, whom he had sav'd,
 ' that they should cry out as they did, *We know*
 ' *that this is indeed the SAVIOUR of the World?*
 ' They had only *heard* His Preaching, or Dis-
 ' course, and they speak as if they had seen
 ' Him work Miracles. But the Things which
 ' they had heard from His Mouth, were truly
 ' Great and Divine; for it was the very WORD
 ' of God the Apostle speaks of, *Quick and Pow-*
 ' *erful, and sharper than any two-edged Sword,*
 ' *piercing even to the dividing asunder the Soul and*
 ' *Spirit, and of the Joints and Marrow, and is*
 ' *a Discerner of the Thoughts and Intents of the*
 ' *Heart.*

If then, Preaching, or the Manner and Me-
 thod which our Blessed Lord and Saviour Jesus
 Christ took to convert the *Samaritans*, be as
Le Maître de Sacy observes, the Image, or Pattern
 of the future Conversion of the *Gentiles*, or
 People, we have the most Authentick Proof and
 F 2 Example,

Example, that a Woman may *teach* and *preach*; for here is a *Woman* sought out and instructed in Religion by Christ Himself; * *Jesus saith unto her, Woman, believe me, the Hour cometh when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: We know what we worship, for SALVATION is of the Jews: But the Hour cometh, and now is, when the TRUE WORSHIPPERS shall worship the Father in Spirit and in Truth; for the Father seeketh such to worship Him: GOD is a Spirit, and they that worship Him, must worship Him in Spirit and in Truth.*

‘ Christ, says *Matthew Henry* on *John* iv. 26.
 ‘ did never make Himself known to expressly to
 ‘ any, as He did to this poor *Samaritan Woman*,
 ‘ and to the *Blind Man*, *John* ix. 37. No,
 ‘ not to *John Baptist*, when he sent to Him,
 ‘ *Matth.* ix. 4, 5. No, not to the *Jews*, when
 ‘ they challenged Him to tell them whether
 ‘ He was the *Christ*, *John* x. 24. But Christ
 ‘ would thus put an Honour upon such as were
 ‘ poor and despised, *James* ii. 6. This *Woman*,
 ‘ for ought we know, had never any Opportu-
 ‘ nity of seeing Christ’s Miracles, which were
 ‘ then the ordinary Method of Conviction.
 ‘ But God can make the *Light of Grace* shine
 ‘ into the Heart, even where He doth not
 ‘ make the *Light of the Gospel* shine in the
 ‘ Face.’

And

* *John* iv. 21. 24.

And Christ did not only put an Honour upon this Woman, by discoursing with, and instructing her in so familiar a Manner, but also in ratifying and confirming her Embassy and Commission to the Inhabitants of the City of *Sychar*, presently after in His own Person. Was ever any Ambassador so honoured? Or, had ever any Apostle a better Commission?

The Inference we shall now draw from what is recorded in Scripture of the Woman of *Samarita*, is this: If it is not the Business, or Province of a *Woman* to *Teach* or *Preach*; or, if it is a Shame for a Woman to speak in the Church, or a public Assembly of Men and Women, as *many* have been taught to believe, certainly CHRIST, the Author of our Holy Religion, would have check'd the Zeal of that Woman, and not have permitted her to go into the City, and proclaim Him publicly *to the Men*. But since it no where appears by Scripture, that He did in the least discountenance, or check her, but approved of what she did, we must conclude with *Quesnelle*, that, 'Tis a meer Illusion to imagine, that the 'Mysteries of Religion ought not to be communicated to this Sex, after such an Example of 'Trust and Confidence which Jesus Christ 'shewed this Woman.' And,

The same *Quesnelle* says of *Mary Magdalen*, upon these Words of CHRIST after his Resurrection, *John* xx. 17, 18. *Jesus saith unto her, touch me not; for I am not yet ascended to my*
F 3
Father:

Father : But go to my Brethren, and say unto them, I ascend unto my Father and your Father, and to my God, and your God. ' Magdalen is a new ' Apostle, and the first Apostle of Jesus risen. ' All her Joy is to do the Will of her Master, ' and to make Him known to others, by fulfilling her Commission. Whoever is honoured ' with the Mission of Jesus Christ, must leave ' the Sweetness found at His Feet, in the Sight ' and Contemplation of His Mysteries, to declare and communicate Him to others.'

If therefore MARY, so commission'd and honour'd in the Sight and Presence of the Apostles and Brethren, and the Woman of *Samaria*, before the Men of *Sychar* : If the Examples also of *Miriam* a Prophetess, in the Camp and Congregation of the *Israelites*, journeying from *Egypt* to the Land of *Promise* ; and of *Deborah* a Prophetess and Mother in *Israel* ; both of them in the Days when the *Jews* were more immediately under the Direction and Government of God : If the Promise of God by the Mouth of the Prophet *Joel*, That in the last Days, namely, the Days of the *Messiah*, He would pour out of His Spirit upon all Flesh, upon *Sons* and *Daughters*, *Servants* and *Handmaidens*, and that they should *Prophecy* : If the Nature of Society, its Good and Prosperity, in which Women are conjointly and equally concerned : If their known Fitness and Capacities for Instructors, both in Civil and Religious Duties : If their *Souls* of equal Value in the Sight of God, with Men's, be

be not Reasons sufficient to convince the *Reader* of the Lawfulness and Expediency of Women's Teaching and Preaching, because of two Texts in *Paul's* Epistles, viz. 1 *Cor.* xiv. 12. & 2 *Tim.* ii. 12. Let him consult the *Paraphrase* and *Notes* of *John Locke*, who has shewn even to a Demonstration, that the Apostle, by what is said in those Texts, never designed or intended to hinder Women from *Praying* or *Prophefying* with an *audible Voice* in the Congregation or Church, provided they were Dressed as became Women professing Godliness, and did not of their own Will assume the Personage of Doctors, or speak there as Teachers, but purely from the * Motion and Impulse of the Holy Ghost.

For can it be imagined, that this enlighten'd Apostle, who thought so freely of the only *establish'd* Religion then in the World, clear of Idolatry, as to say, *He is not a Jew which is one outwardly; neither is that Circumcision which is outward in the Flesh: But he is a Jew, which*

F 4

is

* 2 *Pet.* i. 21. Prophecy came not in old Time by the WILL of Man; but holy Men of God spake as they were moved by the holy Ghost. 'As to Prophefying, says *Locke*, the Apostle in exprefs Words tells us, 1 *Cor.* xiv. 3. and 12. that it is Speaking in the Assembly. The same is evident as to Praying, that the Apostle means by it, Praying publicly with an audible Voice in the Congregation. vid. *Ch.* xiv. 19.' This, *John Locke* observes in behalf of *Womens* Praying and Speaking in publick.

is One INWARDLY ; and Circumcision is that of the HEART, in the Spirit, and not in the Letter. whose Praise is not of Men, but of God.*

He who told the Galatians, *That in Christ Jesus, neither Circumcision availeth any Thing, nor Uncircumcision, but a NEW CREATURE ; that all the Law is fulfilled in one Word, even in this, Thou shalt love thy Neighbour as thyself ; and that, There is neither Jew nor Greek, there is neither Bond nor Free, there is neither Male nor Female, for ye are ALL ONE in Christ Jesus.*

Can it, we say, be thought that one so generous in his Way of Thinking, as this Apostle was, would have gone about to abridge the *Women* of any Privilege the Gospel had given them ? Would he have frustrated the good Purposes of God, in pouring out of His Spirit upon *Daughters* and *Handmaidens* ? Would he have † quench'd the Spirit, by which alone he himself was made a Minister, or despised Prophecys in *Women* ?

Is it likely, or probable, that in one Part of an Epistle he would give Directions how a *Woman* as well as a *Man*, should pray and prophesy in publick ; and presently after, in the very same Epistle, forbid *Women*, endowed with the Gifts of Prayer and Prophecy, from speaking in the Church,

* Rom. ii. 28, 29.

† 1 Thess. v. 19, 20.

Church, when according to his own Explication and Definition of Prophecy, 'tis * *speaking unto others for Edification, Exhortation and Comfort.*

If for the Sake of Order and Decency, he thought fit to enjoin some † Women to keep Silence in the Church, who, forgetting the Modesty and Subjection which the Law and Custom of the *Jews* requir'd of their Sex, did of their own Wills
and

* 1 Cor. xiv. 3.

† *The Women in the Churches, says Locke, were not to assume the Personage of Doctors, or speak there as Teachers; this carried with it the Appearance of Superiority, and was forbidden. Nay, they were not so much as to ask Questions there, or to enter into any sort of Conference. This shews a kind of Equality, and was also forbidden; But yet tho' they were not to speak in the Church, in their own Names, or as if they were raised by the Franchises of Christianity, to such an Equality with the Men, that where Knowledge, or Presumption of their own Abilities emboldened them to it, they might take upon them to be Teachers and Instructors of the Congregation, or might at least enter into Questionings and Debates there. This would have had too great an Air of standing upon even Ground with the Men, and would not have well comported with the Subordination of the Sex. But yet, this Subordination, which God for Order's Sake had instituted in the World, hinder'd not, but that by the Supernatural Gifts of the Spirit, He might make Use of the Weaker Sex to any extraordinary Function, when ever He thought fit, as well as He did the Men.*

and Accord take upon them to dispute, and ask Questions in the Church, which, *if they had wanted to learn, had better been ask'd of their Husbands at Home*; does it therefore follow, that he intended to prohibit Women from speaking in the Church, as they should be influenc'd and mov'd of the Holy Spirit?

The Apostle in this very Epistle to the Church of Corinth, says * *Follow after Charity, and desire Spiritual Gifts, but rather that ye may Prophecy: Again, I would that ye ALL spake with Tongues, but rather that ye Prophefied.* Here the Apostle speaks to the Church in general; and the Word *all* takes in every individual Member of the Church: And since he had just before given Direction about a *Woman's Praying and Prophefying*, as well as a Man's, we conclude, his *Desire* extended as well to Women as to Men: Certainly the Word *all* includes both Men and Women, otherwise the Desire of PAUL, who was made a Minister of the Spirit, would have been more narrow and confin'd than that of Moses, who was only a Minister of the Law; for when Joshua, the Son of Nun, came and told Moses that Eldad and Medad prophefied in the Camp, and desir'd Moses to forbid them; MOSES said unto him, *enviest thou for my sake? Would God that ALL THE LORD'S PEOPLE were Prophets, and that the Lord would put His Spirit upon them.* Now, *all the Lord's People* most certainly comprehended the Miriams and Deborahs

* 1 Cor. xiv. 1, 2. 5.

Deborahs in the Camp, as well as the Eldads and Medads. Besides,

If we consider, that God had promised that in the latter Days, He would pour out of His Spirit upon Sons and Daughters, and that they should Prophecy; it cannot be thought, that so great a Minister of the Spirit, well acquainted with the Design of the Gospel, and the Predictions of the Prophets, would abridge the Women any *Privilege* design'd and granted them of God. But,

'Tis clear and evident by Scripture, that the Promise of God respecting Women, was ratify'd and confirm'd in the first Christian Church; for 'tis said, * *When the Day of Pentecost was fully come, they were all with one Accord in one Place,———And they were all fill'd with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance. And when the Multitude which came together to see them, were amazed, and said one to another, What meaneth this? Peter standing up with the Eleven, lift up his Voice, and said to them,———This is that which was spoken by the Prophet Joel, it shall come to pass in the last Days, saith God, I will pour out of my Spirit upon all Flesh; and your Sons and DAUGHTERS shall Prophecy, &c. Now Peter's saying, This is that which was spoken by the Prophet Joel; and immediately applying his Prophecy*

* *Acts* ii. 1, 2.

Prophecy to what pass'd and was beheld in that Assembly, is a plain Indication that *Women* prophesied there as well as Men, otherwise *Joel's* Prophecy had been improperly apply'd.

Hence we infer and conclude, since the Gifts and Graces of the *Holy Spirit* were poured out upon Women as well as Men, in that first Evangelical Church, or Assembly, and by the Instance of *Philip's* four Daughters who were Prophetesses, continued flowing like the *Widow's Oil*, from Vessel to Vessel; 'tis absurd to think, that the free and generous Apostle of the *Gentiles* would have stop'd, or hinder'd its flowing in any Person whatsoever. For,

Can we think that he would have hinder'd either of *Philip's* Daughters from Speaking in the * *Assemblies*? Or those Women of whom he writes in these Terms; † *I intreat Thee, true Yoke-fellow, help those Women which labour'd with me IN THE GOSPEL, whose Names are in the Book of Life?* Or *PRISCILLA*, ‖ *who together with her Husband, took unto them Apollos an eloquent Man,*

* ' Now, says John Locke, that the Spirit of God, ' and the Gift of Prophecy, should be poured out upon ' Women as well as Men, in the Time of the Gospel, ' is plain from Acts ii. 17. and then where could be a ' fitter Place for them to utter their Prophecies in, than ' the Assemblies?'

† *Phil.* iv. 3.

‖ *Acts* xviii. 24.

Man, and mighty in the Scriptures, and expounded unto him the Way of God more perfectly? PRISCILLA of whom he makes this honourable Mention in his Epistle to the Romans, Ch. xvi. 3. Greet Priscilla and Aquila, my HELPERS IN CHRIST JESUS: Who have for my Life laid down their own Necks: Unto whom not only I give thanks, but also all the Churches of the Gentiles?

‘ Tell me I pray, says *Chrysostom*, what Queen
 ‘ ever shone so bright, or had that Esteem as this
 ‘ *Tent-maker’s Wife*? She is in the Mouths of all,
 ‘ not for ten or twenty Years only, but even to
 ‘ the very Coming of *Christ*. And every body
 ‘ says that of her, which is a greater Ornament
 ‘ than a Royal Diadem could be. For what could
 ‘ be greater, Nay, what equal to this, *She was*
 ‘ an ASSISTANT, OR HELPER TO PAUL. *She*
 ‘ hazarded her own Life to save the Teacher of the
 ‘ World?

‘ Take Notice therefore, how many Queens
 ‘ and great Ones too, lie in obscure Silence,
 ‘ while this *Tent-maker’s Wife* is every where
 ‘ spoke of, together with the *Tent-maker*. And
 ‘ where-ever the Sun is seen, there the Fame of
 ‘ this Woman is carry’d. The whole World,
 ‘ *Persia, Scythia, Thrace*, and those who live
 ‘ in the most remote Parts, admire the (* *φιλοσοφία*)
 ‘ Heavenly Wisdom of this Woman.

‘ What

* We take the Word *φιλοσοφία* Philosophy, to be us’d in this Place, as *Socrates*, according to *Plato*, commonly us’d it for Heavenly Wisdom, or the Knowledge of God.

‘ What Riches, what Diadems, what Purple
 ‘ Garments, wouldst thou not cast away with
 ‘ Pleasure, to have such a Testimony ? Nor is
 ‘ there Room for any to say, they went indeed
 ‘ through Dangers, and bestowed their Money
 ‘ liberally, but they neglected PREACHING :
 ‘ for, * for this very Cause he calls them his
 ‘ *Fellow Labourers and Fellow Ministers*. Nor
 ‘ is that *Chosen Vessel* ashamed to call a WOMAN
 ‘ *Fellow Minister*, but glories in it ; for he looks
 ‘ not at the Nature of the Sex, but crowns the
 ‘ Disposition.’

Besides this Encomium on PRISCILLA, *Chry-
 sostom* has said very handsome Things of all the
 Women which the Apostle commends and greets
 in his Epistle to the *Romans*. These Women,
 says he, were more fervent than Lions, in their
 Zeal, partaking freely with the Apostles † *in the
 Labours of Preaching* : And of PHEBE, whom
 our Translators call *a Servant of the Church which
 is at Cenchrea*, and thereby have made some
 think, she was only one who looked after the
 Church, in some inferior Office : ‘ Behold,
 ‘ says

* Καὶ συλλειτουργοὺς διὰ τῆτο καλεῖ. Καὶ οὐκ αἰχύνεται γυναικα συλλειτουργὴν καλῶν τὸ σέβος τῆς ἐκλογῆς, ἀλλὰ καὶ ἐκθαλλοπίζεται τούτῳ, ἡ γὰρ τῇ εὐσεὶ προσέχει, ἀλλὰ τὴν προαἶρσιν σεφανοί. *Nam propterea Co-operatores & Co-adjutores suos illos vocat. Nec vereter vas illud benedictionis MULIEREM Coadjutricem suam vocare, sed & gloriatur in eo. Naturam quippe Fæminei Sexus non aspicit, sed Voluntatem coronat.*

† *In Laboribus Prædicationis gratia Subeundis.*

‘ says *Chrysoſtom*, how he honours her, for he
 ‘ remembers her before all the reſt, and calls her
 ‘ *Siſter* : *I commend unto you PHEBE our Siſter,*
 ‘ *who is a Miniſter of the Church at Cenchrea.*
 ‘ ’Tis not a Thing of ſmall moment to be call’d
 ‘ the *Siſter* of *Paul*. He adds alſo a *Dignity* to
 ‘ her, in calling her *MINISTER*.’

And *Theodoret*, almoſt Contemporary with
Chryſoſtom, about three hundred Years after the
 Apoſtles, ſays * ‘ The Fame of *PHEBE* was
 ‘ ſpread throughout the World ; and that ſhe
 ‘ was known not only to the *Romans* and *Greeks*,
 ‘ but alſo to the *Barbarians* :’ which implies,
 that ſhe had travel’d much, and propagated the
 Goſpel in Foreign Countries.

Chryſoſtom and *Theophilaët* alſo, take great
 Notice of *Junia*, mentioned in the Apoſtle’s
 Salutations : In our Tranſlation ’tis, *Salute*
Andronicus and Junia my KINSMEN, and my
Fellow Priſoners who are of NOTE among the
Apoſtles. By the Word *Kinſmen*, one would take
Junia not to have been a *Woman*, but a Man,
 and no doubt ſhe has paſs’d for ſuch ever ſince
 the Tranſlation was made : But *Chryſoſtom* and
Theophilaët, who were both of them *Greeks*, and
 conſequently knew their Mother Tongue better
 than our Tranſlations, ſay ſhe was a *Woman*,
 it

* *In univerſa Terra celebris Mulier facta eſt : nec
 eam ſoli Romani & Græci cognoverunt, ſed etiam Barbari
 omnes.*

it should therefore have been translated, *Salute Andronicus and Junia my KINSFOLK*: ‘ This, ‘ says *Chrysostom*, seems to be spoken in their ‘ Praise; this is a magnificent Crown, a notable ‘ Testimony. Again he extols them; *Who are ‘ of NOTE among the Apostles*: That they were ‘ *Apostles*, is a great Thing, but consider what ‘ a great *Excomium* it is to be of NOTE among ‘ them.

‘ They were of Note for their *Labours* and ‘ good Works. * O wonderful! How great ‘ was the (Φιλοσοφία) *Heavenly Wisdom* of that ‘ *Woman JUNIA*, who was thought worthy of ‘ the Apellation of *Apostle*.’

‘ It was, says *Theophilaët*, (speaking of *Andronicus* and *Junia*) a great Thing that they ‘ were *Apostles*, especially since *JUNIA* was a *Woman*,

* Βαβαὶ πόση τῆς γυναικὸς ταύτης ἡ φιλοσοφία, ὡς καὶ τῆς τῶν Ἀποστόλων ἀξιοῦναι προσηγορίας. *Paræ, quanta fuit Mulieris hujus Philosophia ut & Apostolica Appellatione dignata sit habita.*

We find a Passage in the 17th Homily of Macarius the Egyptian, who liv'd at no great distance from the time of Chrysostom, which will shew in what Sense the Word Philosopher was used by these Christian Greeks.

οὗτοι γὰρ εἰσι ἀληθῶς σοφοὶ, καὶ πολεμισαὶ, καὶ ἀνδρεῖς, καὶ φιλόσοφοι θεῶν, οἱ ὁδηγούμενοι καὶ ποιμαινόμενοι κατὰ τὸν ἔσω ἀνθρώπιν ὑπὸ τῆς θεϊκῆς δυνάμεως. i. e. *For they are truly Wife, and Warriors, and Men of Courage, and Philosophers of God, who are govern'd and led according to the inner Man by the DIVINE POWER.*

' *Woman*, but much more so, that they were of
 ' NOTE among the Apostles. And in his Ex-
 ' plication of 1 Cor. ix. 5. where the *Apostle*,
 ' giving Direction about Prophefying, says, *Every*
 ' *Woman that prayeth or prophesieth with her Head*
 ' *uncovered, dishonoureth her Head, for that is*
 ' *even all one as if she was shaven*: He takes No-
 ' tice that there were many *Women* who had the
 ' Gifts of Prophecy, besides the *Daughters* of
 ' *Philip*. And *Eusebius*, in his Ecclesiastical
 ' History, has cited an ancient Writer who speaks
 ' of *Ammias* a *Prophetess* in *Philadelphia*, next
 ' after the *Daughters* of *Philip*; and says, that
 ' the *Apostle's* Opinion was, That the Gift of
 ' Prophecy ought to continue in *every Church* till
 ' the last Advent, or Coming of our Lord.'

And if we look farther into Ecclesiastical
 History, we shall find *Women* very eminent, and
 renown'd in the Church, long after the Apostles
 Days. Dr. *Lowth* in his Comment on *Joel* upon
 these Words, * *Your Sons and your Daughters shall*
Prophecy, says, ' The Gift of Prophecy was be-
 ' stowed upon some *Women* under the *Old Testa-*
 ' *ment*, as upon *MIRIAM*, *Exod.* xv. 20. *DEBO-*
 ' *RAH*, *Judg.* iv. 14. and *HULDAH*, 2 *Kings*
 ' xxii. 14. But this Gift was more frequently
 ' confer'd upon them in the Times of the *New*.
 ' Thus we read of *four Daughters* of *Philip the*
 ' *Evangelist*, who did *Prophecy*, *Acts* xxi. 9.
 ' And Church-History affords us several other
 G Instances,

* *Cb.* ii. 28.

‘ Instances, such as *Perpetua* and *Felicitas*, who
 ‘ were Martyrs for the Christian Faith, *Potomi-*
 ‘ *nia* mention’d by *Eusebius*, Lib. iv. Cap. v. and
 ‘ others.’ And,

The Compilers of the *Magdeburg Centuries* tell
 us, * That about the Year of Christ, 126, there
 was one *SOPHIA* who came to *Rome*, with her
 three Daughters, and converted many of the
Gentile Matrons, or Ladies, to the Faith of
 Christ.

And *Justin Martyr*, who liv’d till about the
 Year 150, says in his Dialogue, or Discourse,
 with *Trypho* the Jew, † That both Women and
 Men were seen among them who had the Gifts
 of the Spirit of God, according as *Joel* the Prophet
 had foretold, by which he strove to convince the
 Jew that the *latter Days* were come, and conse-
 quently the *Messias* ; for by that Expression,
Manasseh Ben Israel tells us, that all their Wise
 Men understood the Times of the *Messias*. And,

Dr. *Lowth* farther observes upon that Part of
Joel’s Prophecy, ‘ That the *plentiful* Effusion of
 ‘ the Holy Spirit is mention’d by the Prophets,
 ‘ as the *peculiar* Character of the Gospel State :
 ‘ And

* Cent. 2. *SOPHIA ex Italia Romam cum tribus
 filiabus venit, ibique multas Matronas Ethnicas ad Christi
 Fidem convertit.*

† *Apud nos videre est & fœminas & masculos dona à
 Spiritu Dei habentes. Καὶ παρ ἡμῶν ἴσιν ἰδεῖν καὶ θηλείας καὶ
 ἀρσενας, χάρισματὰ ἀπὸ τοῦ πνεύματος τοῦ Θεοῦ ἔχοντας.*

‘ And it is elsewhere compared to the pouring
 ‘ Waters upon thirsty Land, whereby it becomes
 ‘ Fruitful. See *Isa.* xliv. 3. liv. 13. *Jer.* xxxi.
 ‘ 34. *Ezek.* xxxvi. 27. compare with *John*
 ‘ vii. 29.’

Irenæus also, who liv’d many Years after *Justin Martyr*, says, *Lib. 2. Cap. 57.* ‘ * We cannot
 ‘ declare the Number of Graces, or Gifts, which
 ‘ the Church throughout the World having re-
 ‘ ceived from God in the Name of *Jesus Christ*,
 ‘ who was crucify’d under *Pontius Pilate*, does
 ‘ exercise in Aid and for the Benefit of Na-
 ‘ tions and People, neither seducing any, nor
 ‘ taking Money from them : For as she has
 ‘ freely received from God, so she freely ministers
 ‘ to others.’

And in another Place he says, ‘ † Where the
 ‘ Church is, there is the Spirit of God ; and
 G 2 ‘ where

* *Non est Numerum dicere gratiarum, quas per uni-
 versum mundum Ecclesia à Deo accipiens in nomine Christi
 Jesu crucifixi sub Pontio Pilato, per singulos dies in opitu-
 lationem gentium perficit, neque seducens aliquem, nec
 pecuniam ei auferens. Quemadmodum enim gratis accepit
 à Deo, gratis & ministrat.*

† *Lib. 3. Cap. 40. Ubi enim Ecclesia, ibi & Spi-
 ritus Dei ; & ubi Spiritus Dei, illic Ecclesia, & omnis
 gratia : Spiritus autem Veritas. Quapropter qui non
 participant eum, neque à mammillis matris nutriuntur
 in vitam, neque percipient de corpore Christi procedentem
 nitidissimum*

' where the Spirit of God is, there is the Church,
 ' and all Grace: Now the Spirit is Truth.
 ' Wherefore they who partake not of the Spirit,
 ' are neither nourish'd up to Life by the Breast of
 ' the Mother, nor do they perceive the *clear*
 ' *Fountain* proceeding from the Body of Christ;
 ' but hew to themselves *broken Cisterns*, and
 ' drink of the foul and corrupt Water of the
 ' Creature; these leave the Faith of the Church,
 ' that they may not be converted, and reject the
 ' Spirit, that they may not be taught and in-
 ' structed.'

These Passages in the Works of *Irenæus*, shew
 us how much the Church depended on the
 Teaching of the Spirit in his Time, and how plen-
 tifully its Gifts and Graces were pour'd out and
 diffus'd: And that they continu'd to be pour'd
 out both on Men and *Women*, a great while after
Irenæus, will be seen by the following Observa-
 tion of a very learned Antiquary. * ' We have
 ' prov'd, says *Dodwell* in his Dissertations on
 ' *Irenæus*, that the extraordinary Gifts of the
 ' Spirit

*nitidissimum fontem: Sed effodiunt sibi lacus detritos de
 fossis terrenis, & de cæno putridam bibunt aquam, effu-
 gientes Fidem Ecclesiæ ne traducantur, rejicientes vero
 Spiritum ut non erudiantur.*

* Dissert. in *Irenæum*, p. 96. *Aliis itaque quam
 Apostolis data esse extraordinaria Spiritus prophetici Dona,
 jam alibi probavimus, nec in Primo modo aut Secundo
 Seculo, verum etiam in Tertio usque ad Tempora Con-
 stantini: Habebant quidem Dona illa omnes omnium Or-
 dinum homines, etiam MULIERES.*

‘ Spirit of Prophecy, were given to others besides the Apostles, and that not only in the *First* and *Second*, but in the *Third* Century also, even to the Time of *Constantine*; Men of all Sorts and Ranks had these Gifts, yea, and WOMEN too.’

The Reader has now laid before him a true and genuine Relation of the preaching of the Gospel, from the Conversion of the *Samaritans*, to the Time of *Constantine* the Emperor, about the space of three hundred Years, during which, ’tis plain from *Scripture* and the purest *Antiquity*, that *Women* were concern’d and employ’d in the Propagation of Religion and the Knowledge of Christ, as well as Men, agreeable to the Design and Promise of God, That Sons and Daughters, Servants and Handmaidens, should prophesy in the Time of the Gospel, * or last Days, as ’tis call’d.

How, or for what Cause, the Gifts of Prophecy, or speaking by the Impulse and Motion of the Holy Spirit, which the Apostle prefer’d to all other Spiritual Gifts, came afterwards so to decline and dwindle *in the Church*, that except in remote and desert Places, and in † *Valleys*, hid and cover’d with very high, and almost inaccessible

G 3

ble

* *Acts* ii. 17. † See P. Alix’s *Remarks upon the Ecclesiastical History of the Ancient Churches of Piedmont* p. 194. 216. which shew that they held it lawful for WOMEN to teach as well as Men.

ble Mountains, scarce any Traces of it are to be found for Ages together; we shall leave to the Enquiry of others: But thus much we thought requisite to observe as an Apology for the Lady, who, in the Memoirs she has left of her Life, speaks of the sudden Conversions wrought in many Souls, by means of a Gift God had given her, of *Discerning of Spirits*, or the States and Conditions of such as apply'd to her for Spiritual Counsel and Advice.

She speaks likewise of an Apostolic State which she felt herself invested with on a sudden, that is, as we take it, a Gift or *Manifestation* of the Spirit, the Apostle calls *the Word of Wisdom*, which enabled her to unfold the *Mysteries* of Godliness, and made her willing to expose and hazard her Life, as the Apostle did, for the Salvation and Good of others. ‘ * During, says she, the
 ‘ general Applause I had, our Lord Jesus Christ
 ‘ let me see what the Apostolic State was, with
 ‘ which he had honour’d me: *That to give up*
 ‘ *one’s Self to the Aid of Souls, in the Purity of*
 ‘ *the Spirit, was to expose one’s Self to the most*
 ‘ *cruel Persecution.*’ How truly this was verifi’d afterwards, as to herself, the Reader may see in the Account of her Life and Writings.

These Things may appear very strange, but certainly God is the same *Yesterday, to Day*, and
 for

for *Ever* ; and bears the same Relation to all His Children of what Age or Time soever ; and therefore there is *Now*, and ever will be the same Goodness, and Benignity in God ; the same good Will and Readiness in Him to give His Holy Spirit, *Now* in this Age for all *needful Purposes*, as in former Ages. And,

The very Lip of Truth has said, *Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you ; for if Evil Parents give good Gifts to their Children, how much more will your Heavenly Father give His HOLY SPIRIT to them that ask Him.*

* The Apostle also tells us, that God is true, and all His Promises are *Yea* and *Amen* in *Jesus Christ* ; for any therefore to think that *Promise* of Christ is to be confin'd to the Apostles Days, seems not agreeable to Reason ; for the Gifts of the Spirit are as needful now in this Age, as when Christ spake those Words : What therefore must we think of those who say the Gifts of the Spirit are ceas'd, and that we are to expect now no other *Inspiration*, or *Teachings* of the Holy Spirit, but what we find in our Bibles.

If so, wherein does the *Gospel* differ from the Law ? What Privileges has the Ministration of the *Spirit* more than the Ministration of the *Letter*, saving that the Bibles of *Christians* have

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more

more of the *Letter* in them, than those of the *Jews*? Was the Promise of God concerning the universal Pouring out of his Spirit in the latter Days, to be limited to the Apostles Days, or but an Age or two after?

If we are now to expect no other Inspiration, or Teaching of the Holy Spirit, than we find in our Bibles, what are we to understand by God's promising to *write His Law in our Hearts, and put his Fear in our inward Parts, to give us a new Heart, and to circumcise and convert the Heart?* * If He by His good Spirit raiseth no
 ' good *Motions* or *Ideas* in us, which may dis-
 ' pose us to His Fear, and by Attention to them,
 ' may *convert and cleanse* our Hearts: If He
 ' vouchsafes unto us no *inward Illuminations*,
 ' by attending to which, we may discern the
 ' *wonderful Things of His Law*, what can those
 ' Words or Metaphors import? Or, why is
 ' His Spirit put *within* us, if He hath nothing
 ' to do there? Yea,

† Why are we said to be *strengthened with*
 • *MIGHT* through the *Spirit* in the *inward Man*,
 ' to do His Will? || To be enabled *through the*
 ' *Spirit* to *mortify the Deeds of the Flesh*? Why
 ' is this SPIRIT said to *help our Infirmities*,
 ' to

* See Doctor Whitby's *Comment and Appendix* to
 2 Cor. vi.

† *Eph.* iii. 16.

|| *Rom.* viii. 13. 26.

‘ to * *purify our Hearts*: † to be unto us a Spi-
 ‘ rit of *Sanctification*, the *Comforter*, the || Spi-
 ‘ rit of *Power*, *Love*, and a *sound Mind*?
 ‘ Moreover,

‘ If the Holy Spirit hath no Hand in produce-
 ‘ ing and carrying on the *New Life*, why is He
 ‘ stiled (πνεῦμα ζωοποιόν) a *quickning*, or *Life-*
 ‘ *giving Spirit*, ** seeing all *vital Operations*
 ‘ issue from a Spirit acting in us? Why are we
 ‘ said to *live in the Spirit*, and to *walk in the*
 ‘ *Spirit*, †† and (ἀγείναι) to be led, or conducted
 ‘ by the Spirit of God?

‘ *We are made*, saith the Apostle, *an Habita-*
 ‘ *tion of God through the Spirit*; ||| And, *the*
 ‘ *Temples of God through the Holy Ghost which is*
 ‘ *in us*; And, *united to Christ by the Spirit*.
 ‘ By this, God becomes our God, and we His
 ‘ People: our Father, we His Sons and Daugh-
 ‘ ters. And from our Union by this *Spirit* to
 ‘ our Head Christ Jesus, such an (ἐνεργία) * *In-*
 ‘ *ward-working* is said to be diffused through
 ‘ every Part of His *mystical Body*, † as causeth
 ‘ the whole Body to *encrease and edify itself in*
 ‘ *Love*.

‘ And

* 1 Pet. i. 22.

|| 2 Tim. i. 7.

†† Rom. viii. 14.

* Ephes. iv. 16.

† 1 Cor. vi. 11.

** Gal. v. 16.

||| 2 Cor. vi. 16.

† Coloss. ii. 19.

‘ And the same Apostle declares, That if any
 ‘ Man have not the *Spirit of Christ* dwelling in
 ‘ him, he is none of His. He cannot be the
 ‘ Son of God, * For, as *many as are led by*
 ‘ *the Spirit of God, they are the Sons of God.* He
 ‘ hath no Right to call God *Father*, no Interest
 ‘ in the *Adoption*, and the *Inheritance* of
 ‘ Sons.’ For,

† By one Spirit are we all baptized into one
 Body, whether we be JEWS or GENTILES, whether
 we be BOND or FREE; and have been all made to
 drink into one Spirit. The Apostle knowing also
 that the Church is built up by the Spirit, || bids
 the *Corinthians* covet to prophesy; and cautions
 the *Thessalonians* not to quench the Spirit, nor
 despise Prophecys. This memorable and weighty
 Caution, Godeau Bishop of *Venice* has para-
 phras’d, or explain’d, in these Words, ‘**Quench
 ‘ not the Spirit of Faith and Charity which is in
 ‘ you, or, permit every One to exercise the Gifts
 ‘ of the Holy Spirit which he has receiv’d for
 ‘ the Edification of the Church. Despise not the
 ‘ Grace of Prophecy, or the Expositions of the
 ‘ holy Scriptures, which is given to some.

What Bishop Godeau calls the Grace of Pro-
 phesy, or Gifts of the Holy Spirit, receiv’d for
 the

* *Rom.* viii. 14.

† *1 Cor.* xii. 13.

|| *Cb.* xiv. 39.

** *Version Expliquée du Nouveau Testament.*

the Edification of the Church, is excellently well describ'd by *John de Labadie*, * Prophecy, or the Action of Prophefying, says he, is not without the Spirit of God; for 'tis by Him it is perform'd, and from Him all Prophecy and prophetick Speaking comes. And not only the extraordinary, but the ordinary, such as Preaching by the Spirit.

' The Apostle *Paul* speaking of Revelation, says, † *If any Thing be revealed to another that sitteth by, let the first hold his Peace, for ye may all prophefy one by one, that all may be comforted*; and this Exercise or Gift he explains (in the 12th Chap.) under the Term Revelation. Now the Revelation he speaks of is divine, and he means by it no other than the Manifestation of Truth, and Things which the Spirit of Faith and Wisdom gives. And by taking Notice that this Revelation may happen on a sudden, whilst another is speaking, he shews that it must come from God, whose

* *Traité Ecclesiastique propre de ce Tems, ou l'Exercice prophetique selon St. Paul, à Amsterdam chez Pierre Boeteman, 1663.*

This Labadie is much celebrated for his great Knowledge and Endowments in things Spiritual, relative to the Reformation of the Church, by the learned Anna Maria Schurman. See her Life written in Latin by her own Hand, entituled A. M. à Schurman, *Ευαλνπια seu melioris partis Electio.*

† 1 Cor. xiv. 30, 31.

‘ whose Spirit ought to *teach* and conduct the
 ‘ Church ; as in reality there can be no other
 ‘ but His Spirit, which can lead and instruct the
 ‘ Church savingly.

‘ We must therefore exclude from the Pro-
 ‘ phetick Office, all human Study barely, and
 ‘ the Preparation which is made by Method
 ‘ and Art, which comes by a Man’s own Effort
 ‘ and Endeavours ; but much more a Spirit of
 ‘ Vanity and Pride, that oftens carries Men to
 ‘ speak of God, and meddle in divine Things,
 ‘ to be seen and taken Notice of. And lastly,
 ‘ the Way of Speaking as Orators and Rhetori-
 ‘ cians, who strive to polish their Language, and
 ‘ speak by Rule and set Periods. For, the holy
 ‘ Spirit is what ought to furnish both Things
 ‘ and Words. And indeed St. PAUL calls it the
 ‘ Administration of the Word of God by his
 ‘ Power, that is, by the Presence and Assistance
 ‘ of his Spirit.

‘ And St. PETER adds, That he who speaks
 ‘ in the Church, ought to speak there as if God
 ‘ spoke by him ; for otherwise a Holy Church
 ‘ would not be *entertain’d* and *instructed* wor-
 ‘ thily ; that is to say, Divinely. It would be
 ‘ entertain’d and instructed in a human Manner,
 ‘ and in Things Divine too, which ought care-
 ‘ fully to be avoided : And such Ways of *In-*
 ‘ *struction* must be excluded from Gospel As-
 ‘ semblies, or they will become human.

‘ But

‘ But to attain to this manner of Preaching,
 ‘ which is Propheſying, or ſpeaking without
 ‘ Study of Things contain’d in the Scriptures,
 ‘ we muſt partake of *that Spirit, which, as Paul*
 ‘ ſays, *tries all Things, ſpeaks Myſteries, and*
 ‘ *ſearches the deep Things of God: And as Luke*
 ‘ ſays, *Acts ii. 4. 11. cauſes one to ſpeak of the*
 ‘ *wonderful Works of God.*

‘ * We muſt partake of *that Uction* from the
 ‘ Holy One that *teaches all Things*; and as St.
 ‘ John aſſures us, *teaches all Truths*, † and leads
 ‘ therein, as Chriſt Himſelf aſſures us. As
 ‘ therefore ’tis neceſſary above all, upon ſuch
 ‘ Occaſions, || that the *Mouth* ſpeak from the
 ‘ *Abundance of the Heart*, ſo the *Heart* alſo ſhould
 ‘ be fill’d with Grace and divine Sentiments.’

If all who undertake the Paſtoral Office were
 fill’d with Grace, and never ſpake in the Church
 but from the Abundance of the Heart, what
 Good might we not expect from ſuch Sermons!
 The Reader will find ſome excellent Advice of
 the ſame Import in the Account of this Lady’s
 Life, where ſhe tells one engag’d in that Office,
 That ‘ ** To render his Sermons efficacious,
 ‘ they muſt be the Product of his Love, and
 ‘ entire Obedience to the Spirit of God, and
 ‘ muſt flow from a real inward Experience.’
 And

* 1 John ii. 27.
 || Mat. xii. 34.

† John xvi. 13.
 ** See Page 38.

And this we have Grounds to believe was the Archbishop of *Cambray's* Way of Preaching; for the Editor of his Sermons says, in the Advertisement to the Reader, ‘ * All these Sermons
 ‘ are the juvenile Productions of this Prelate,
 ‘ when he was only call’d *M. l’Abbe de Fenelon*,
 ‘ for tho’ he preach’d very often in his Diocese,
 ‘ yet he had for a long time us’d to practise
 ‘ what he has remark’d in his Dialogue upon
 ‘ Eloquence, *never to preach but from the Abun-*
 ‘ *dance of the Heart*. His Sermons were nothing
 ‘ but the Overflowing of Love which fill’d his
 ‘ Heart, and shed itself upon the Auditory.
 ‘ The Discourses which we now publish, are
 ‘ only the first Blossoms of ripe Fruit that came
 ‘ afterwards, of which there is none remaining
 ‘ but in the Hearts of them who heard him.’

Under a Sense of the great Want and Necessity of such sort of Preaching, we believe, the
 pious

* Tous ces Sermons sont de la jeunesse de ce Prelat, & du tems qu’il n’etoit que M l’Abbe de Fenelon; car quoiqu’il prechât très-souvent dans son diocese, il y avoit long-tems qu’il pratiquoit ce qu’il a remarqué dans ses Dialogues sur l’Eloquence; scavoir, de ne prêcher que de l’Abondance du cœur. Ses Sermons n’etoient que l’écoulement de l’amour qui remplissoit son ame, & qui se répandoit sur ses auditeurs. Les discours qu’on donne ici ne sont donc que les premiers fleurs des fruits mûrs qui ont suivi & dont il n’est rien resté que dans les Cœurs de ceux qui l’ont écouté.

pious Author of the *Whole Duty of Man*, penn'd the following Words in his Prayer for the Peace of the Church: ' O Lord JESUS, let Thy Spirit
 ' stretch out itself upon the Waters of evil wa-
 ' vering Opinions. And because Thy Spirit,
 ' which according to Thy Prophets Saying, *con-*
 ' *taineth all Things*, hath also the Science of
 ' Speaking; make, that like as unto all them
 ' which be of Thy House, is One Light, One
 ' Baptism, One God, One Hope, One Spirit,
 ' so they may have also One Voice, One Note,
 ' One Song, professing One Catholick Truth.
 ' When Thou didst mount up into Heaven tri-
 ' umphantly, Thou threwest out from above
 ' Thy precious Things; Thou gavest Gifts
 ' among Men; Thou dealtest sundry Rewards
 ' of Thy Spirit. RENEW again from above Thy
 ' old Bountifulness; give that Thing to Thy
 ' Church now fainting and growing downward,
 ' that Thou gavest unto her shooting up, at her
 ' first Beginning.——Give to the *Bishops* the
 ' Gift of Prophecy, that they may declare and
 ' interpret Holy Scriptures, not of their own
 ' Brain, but of Thine inspiring.'

The Gift of Prophecy so necessary for the Prosperity of the Church, which this Author prays might be given the Bishops, was what *Jacobus Acontius*, a learned Man of *Italy* in Queen *Elizabeth's* Time, mightily wish'd to see restor'd again in the Churches of Christ, and therefore

writ



writ a * Book, and dedicated it to the Queen, in which he shews the many *Stratagems* and *De-vices* which had been invented to hinder People from the right Way of Worship, and detain them in Error. The Ancient and only true Way of publick Worship, he takes to be that which the Apostle has describ'd in these Words, † *Let the Prophets speak two or three, and let the others judge: If any Thing be reveal'd to another that sitteth by, let the first hold his Peace; for ye may all prophesy one by one, that all may learn, and all may be comforted.* Upon which he has made this pertinent Reflection: 'If only one
'Person is constantly to be the Speaker in a
'Church, and nobody is allow'd to contradict,
'or gainsay him, 'tis very much if he be not
'lifted up in himself, with a Conceit that he
'alone has all Knowledge, and that all others
'are to depend on him as so many Novices to be
'taught and instructed; and should any one of
'the Congregation think himself qualify'd to
'speak, he cannot do it but at his Peril. But
'what says the Apostle to this? || *What? came
'the Word of God out from you? Or came it unto
'you only? If any Man think himself to be a Pro-*
phet

* The Second Edition of this Book printed at Oxford in 1650, bears this Title, *Stratagematum Satanæ Libri Octo: Quos Jacobus Acontius Vir summi judicii nec minoris pietatis, Annis abhinc pené 70, primum edidit & Serenissimæ Reginae Elizabethæ inscripsit.*

† 1 Cor. xiv. 29, 30, 31. || Ver. 36, &c.

'phet or Spiritual, let him acknowledge that the
 'Things that I write unto you, are the Command-
 'ments of the Lord. But if any Man be ignorant,
 'let him be ignorant. Wherefore, Brethren,
 'COVET TO PROPHECY, and forbid not to speak
 'with Tongues. Let all Things be done decently
 'and in Order. * 'Tis very much to be lament-
 'ed, that this Custom and the Practice of this
 'Command of the Lord, is not restor'd again
 'to the Churches.

' Now besides the Glory of God, great Profit
 'arises by this Practice to the Church. For if
 'the People shall see now one Man, then ano-
 'ther, endued with the Spirit beyond all Ex-
 'pectation, many will be encouraged to hope
 'for the same Gift, if they shall *ask it*; many
 'be excited to the Reading the holy Scripture;
 'many shall learn and profit; and it will by
 'this means come to pass, that when there shall
 'be Occasion to elect a Minister, the Church
 'shall not need to call strange and unknown
 'Persons to that Office, but she may have of
 'her own, such as are fit to be chosen; Men
 'whose Conversation and Manners are suffi-
 'ciently known. And when the Number of
 'such as are able to *prophecy*, shall be great,
 H the

* *Hanc consuetudinem hujusque Dominici præcepti
 usum non restitui in Ecclesiis, magnopere dolendum est.
 Est autem cum Dei gloriâ conjuncta maxima Ecclesiæ
 utilitas, p. 208.*

' the Church will not be forced to use such *Pa-*
 ' *stors*, as from their very Childhood have pro-
 ' pos'd to themselves such Office, as the Re-
 ' ward of their Studies; and addicted themselves
 ' to the Study of *Scripture* and *Religion*, no
 ' otherwise than they would have done to some
 ' Trade, whereby they meant in Time to get
 ' their Living; So that a Man can expect but
 ' very few of them to prove other than merce-
 ' nary or hireling Pastors. But,

' That it was the Custom of the *Jewish*
 ' Church, that all might *prophecy* in this man-
 ' ner, we may plainly understand; since it is
 ' upon Record, * That *our Lord upon the Sab-*
 ' *bath Day according to the Custom, came into the*
 ' *Synagogue, took a Book and expounded a place*
 ' *of ISAIAH.* And that being twelve Years of
 ' Age, he sat at *Jerusalem* in the Temple among
 ' the Doctors and did dispute. Now he could
 ' not do so by virtue of any particular Office,
 ' since his Age was incapable of it, nor did the
 ' Doctors know who He was. But, our Lord in
 ' so doing, must needs have made use of the
 ' Liberty and Power granted every one to speak,
 ' and this Liberty remained in the Churches
 ' of *Christians* until the Time of *Constantine* at
 ' least, for *Eusebius* † has this remarkable Passage,
 ' *If any Man inspir'd by the Grace of God, spake*
 ' unto

* *Luke iv.* † *Si quis Dei afflatus gratia ad popu-*
lum Orationem haberet, magno omnes silentio defixis in
eum oculis, ut si coelitus nunciaturus aliquid esset, ita eum
auscultabant, Lib. 9. Eccl. Hist.

' unto the People, they all with great Silence fix'd
 ' their Eyes upon him as if he was relating some-
 ' thing brought from Heaven. So great was the
 ' Reverence of the Auditory; such Order was
 ' seen among the Ministers, now one, then ano-
 ' ther spake; and not only *two* or *three*, as the
 ' Apostle says, but any to whom there was
 ' given to speak: Infomuch, that the Wish of
 ' *Moses* seems rather to have been fulfil'd among
 ' them, when he said, *Would God all the Lord's*
 ' *People were Prophets*. There was no Spleen,
 ' no Envy; the Gifts of God were dispensed
 ' freely, every one labouring, as 'tis written,
 ' for the Confirmation of the Church, that it
 ' might abound. And all these Things were
 ' done with such Love, that they strove mutu-
 ' ally to honour each other, and every one to
 ' prefer another before himself.'

This is a beautiful and lovely Description of
 the Primitive Churches; * ' What therefore re-
 ' mains, says *Acontius*, but that we wrestle with
 ' God by daily Prayers, that He might grant us
 ' the Use of this saving Liberty, and that Fruit
 ' in Abundance may be reap'd from it.'

Eusebius has also given us a short Hint or
 Narrative of the Powerful Effects of the Gift of
 H 2 Prophecy,

* *Quod superest igitur, assiduis precibus contendum
 à Deo est nobis, ut det hac tam Salutari libertate uti &
 ex ea fructum consequi quam amplissimum.*

Prophecy, in the immediate Successors of the Apostles. * Among them, says he, who were illustrious in those Days, was one *Quadratus*, who flourished, as 'tis reported, at the same Time with the Daughters of *Philip* in the Gift of Prophecy. MANY others also besides these were famous at that Time, having obtained the first Rank among the Successors of the Apostles, and being the worthy Disciples of such God-like Persons, they built up the Churches, whose Foundations were every where laid by the Apostles, and promoted greatly the Doctrine of the Gospel, by scattering the salutary Seed of the Kingdom of Heaven plentifully throughout the World. † For many of the Disciples in those Days, whose Souls were smitten with a most ardent Love of Philosophy by the DIVINE WORD, first fulfilled our Saviour's Commandment by distributing their Substance to the Necessitous, and then travelling abroad, they perform'd the Work of Evangelists to those who had not yet heard the Word of Faith; being mighty desirous to preach CHRIST, and spread the Writing of the Divine Gospel. And these Persons having laid the Foundation of Faith
in

* Lib. 3. Cap. 37.

† Καὶ γὰρ δὴ πλείοι τῶν τότε μαθητῶν σφοδρότερῳ φιλοσοφίας ἔρατι ἐκείνου τὴν ψυχὴν πληττόμενοι, &c.

These Words of Eusebius, as well as those of Macarius we cited a little above, shew us that the PHILOSOPHY of Priscilla and Junia which Chrysostom speaks of with such admiration, was the Love of Christ, or the Wisdom of God.

' in foreign Places, and constituted other Pa-
 ' stors, left the Culture of those they had fully
 ' instructed in their Management, and departed
 ' again to other Regions and Nations, attended
 ' with the *Grace* and *Co-operation* of God. For
 ' the Holy Spirit wrought wonderful Works by
 ' them, insomuch that innumerable Multitudes
 ' were at once converted, and presently betook
 ' themselves to the Worship of that God who is
 ' the Maker of all Things.'

By this Passage in *Eusebius*, we see the Gifts
 and Graces of the Holy Spirit continued opera-
 ting to the mighty Conversion of the People, as
 in the Apostles Days; and we have good reason
 to believe, that had the Churches every where
 relied entirely upon the Teaching of the Holy
 Spirit, and not upon Man's Teaching, much
 greater Good had been done in the World, and
 long e're this Time the Earth had been full of
 the Knowledge of the Lord. And,

Now to let the Reader see, as in a clear and
 most transparent Glass, the Image of True
 Preaching, or the Difference betwixt Preaching
 from other Men's Lines made ready to the hand,
 and from the *Abundance of the Heart*, or the
 Treasure of the Holy Spirit within, we shall set
 before him a Translation of an Homily of *Ma-
 carius the Egyptian*, who flourished about four-
 teen Hundred Years ago, when Prophecy, or
 speaking from the Impulse and Moving of the

Holy Ghost, was not altogether ceas'd in *Christian Assemblies* or Churches.

‘ * If any one in the World is very rich, and
 ‘ possess’d of hidden Treasure, he purchases what
 ‘ he has a mind to with the Treasures and Riches
 ‘ in his keeping, and if he is desirous of any
 ‘ Estate or Possession in this World, obtains it
 ‘ without Difficulty, relying upon his Treasure,
 ‘ by the Help of which he readily gets the Pos-
 ‘ session he has a mind for: So they who first
 ‘ ask of God, and find and obtain the Heavenly
 ‘ Treasure of the SPIRIT, the Lord Himself
 ‘ shining in the Heart, they acquire every Vir-
 ‘ tue in the highest Degree, and fulfil all the
 ‘ Commandments of God, by the Help of
 ‘ CHRIST, the Treasure abiding in them; and
 ‘ by that they acquire more and more of Hea-
 ‘ venly Riches. For, by the Heavenly Trea-
 ‘ sure they are enabled to work all Virtue and
 ‘ Righteousness, and relying upon the Greatness
 ‘ of the Spiritual Riches in themselves, they easi-
 ‘ ly perform all Righteousness, and every Com-
 ‘ mandment of the Lord, by the invisible Riches
 ‘ of Grace operating in them.

‘ † The Apostle also says, *We have this Trea-*
 ‘ *sure in Earthen Vessels*: That is, being in the
 ‘ Flesh, they were thought worthy to possess in
 ‘ themselves the sanctifying Power of the Spirit.
 Again,

* *Ilem.* xviii.

† 2 *Cor.* iv. 7.

Again, he says, ‘ * *Who of God is made to us*
 ‘ *Wisdom and Righteousness, and Sanctification*
 ‘ *and Redemption.*

‘ Whoever therefore finds and possesses in
 ‘ himself this Heavenly Treasure of the Spirit,
 ‘ he by it works all the Righteousness of the
 ‘ Commandments, and practises all the Virtues
 ‘ truly and perfectly, without any Compulsion
 ‘ or Difficulty.

‘ Let us then call upon God, and request and
 ‘ beseech Him, that he would please to com-
 ‘ municate to us of the Treasure of His Spirit,
 ‘ that we may be able to walk in all his Com-
 ‘ mandments, blameless and perfectly, and ful-
 ‘ fil all the Righteousness of the Spirit in Purity
 ‘ and Holiness through the Heavenly Treasure,
 ‘ which is CHRIST. But, as,

‘ He that is poor and needy, and almost fa-
 ‘ mished with Want, can purchase nothing,
 ‘ being restrained by his Poverty, yet he that has
 ‘ Treasure in his own keeping, as was said be-
 ‘ fore, readily gets what Possessions he pleases
 ‘ with Ease: Just so the Soul that is naked and
 ‘ in want of the Communion and Fellowship of
 ‘ the Spirit, and under the hard Streights of
 ‘ Sin, cannot if he has a mind to it, bring forth
 ‘ any Fruit of the Spirit of Righteousness in
 H 4 ‘ Truth

‘ Truth and Reality, ’till he partakes of the
‘ Spirit.

‘ How much therefore does it behove every
‘ one, earnestly to beg of the Lord, that he
‘ might be made worthy to receive the Hea-
‘ venly Treasure of the Spirit, and so be enabled
‘ without Difficulty, and with Pleasure to per-
‘ form all the Commandments of the Lord,
‘ blameless and in Purity : For being poor and
‘ destitute of the Communication and Fellow-
‘ ship of the Spirit, how is it possible he should
‘ purchase such spiritual Possessions, without
‘ the Riches and Treasure of the Spirit ? But,

‘ The Soul by the Intercession of the Spirit,
‘ and through Faith and much Patience, having
‘ found the *True Treasure*, brings forth the
‘ Fruits of the Spirit with Pleasure, as was hinted
‘ before, and fulfils the Righteousness and Com-
‘ mandments of the Lord, which are command-
‘ ed by the Spirit within him, and by that he
‘ performs all things purely and perfectly, and
‘ without Blame.

‘ To illustrate this in another manner. If a
‘ Man that is Rich, has a mind to give a sumptuous Entertainment, he takes of the Riches
‘ and Treasure in his own Possession, and is
‘ under no fear of Want, because he has great
‘ Wealth ; and therefore he entertains his Guests
‘ with great Variety, and in a splendid manner.
‘ But a poor Man that has no Riches, if he has
a mind

' a mind to make an Entertainment, he finds
 ' himself in want of every Thing, even Vessels
 ' and Garments, and other necessary Things.
 ' And when the Supper is over, and the Guests
 ' are departed, he is oblig'd to return what he
 ' had borrow'd of Silver Vessels, or Garments,
 ' or any Thing else, and when all is restor'd to
 ' the Owners, he remains poor and naked as be-
 ' fore; for not having Wealth of his own, he
 ' cannot rejoice in himself.

' Thus they who are Rich with the Holy
 ' Spirit, having in Reality the *Heavenly Trea-*
 ' *sure*, and the Fellowship and Communion of
 ' the Spirit in them, if they speak the Word of
 ' Truth to any, or entertain them with Spiritual
 ' Discourse, or desire to cheer and glad the Souls
 ' of others, they take of their own Riches, and
 ' of the Treasure they possess in themselves, and
 ' with that do they cheer and refresh the Souls
 ' of those who hear their Spiritual Discourses, and
 ' are in no fear of Want, because they possess in
 ' themselves the *Heavenly Treasure* of Goodness,
 ' out of which Store they bring forth, and cheer
 ' their Spiritual Guests.

' But he that is poor and not possess'd with
 ' the Riches of CHRIST, and not having the
 ' *Spiritual Treasure* in his Soul, which produces
 ' *an Universal Goodness of Words and Works, of*
 ' *Divine Thoughts and Mysteries Unutterable;*
 ' tho' he be willing and has a mind to speak the
 ' Word of Truth, and cheer and glad those that
 ' hear

' hear him, yet not possessing in himself the
 ' Word of God, in *Power* and in *Truth*, but
 ' collecting and borrowing Sentences from Scrip-
 ' ture, or relating, and teaching what he has
 ' heard from Spiritual Persons, he seems to refresh
 ' and gladden others, and they are entertain'd
 ' with his Words, but when he has done speak-
 ' ing, every Word returns back from whence it
 ' was taken and borrow'd, and the Man him-
 ' self remains naked and poor, as before, having
 ' no Treasure of the Spirit he can call his own,
 ' from whence to take, and profit, and revive,
 ' not being first reviv'd himself, nor rejoicing
 ' in Spirit.

' We ought therefore in the first Place, to
 ' beg of God with great Earnestness of Mind,
 ' and in Faith, that he would be pleas'd to let
 ' us find and possess His Riches, the *True Trea-*
 ' *sure* of CHRIST in our Hearts, in the *Power*
 ' and *Efficacy* of the *Spirit*. Then having first
 ' found the Benefit of it in ourselves, *Salvation*
 ' and *Eternal Life*, and the LORD *Himself*, we
 ' may afterwards benefit others, as Opportunities
 ' offer, producing from that *Treasure of Christ*
 ' within us, all the Goodness of Spiritual Dis-
 ' courses, and declaring Heavenly Mysteries :
 ' For so it pleas'd the Good Will of the Father,
 ' that He should dwell with every one that be-
 ' lieveth, and is desirous of Him. * *For he that*
 ' *loveth me, says Christ, shall be lov'd of my*
 ' *Father,*

* *John xiv. 21,*

‘ *Father, and I will love him, and will manifest
 ‘ myself to him. Again, We will come unto him, I
 ‘ and my Father, and make our Abode with him.*

‘ Behold what the infinite **KINDNESS** of the
 ‘ *Father* has *will’d*; what the Incomprehensible
 ‘ *LOVE* of *Christ* has *desir’d*; what the Unspeak-
 ‘ able **GOODNESS** of the *Spirit* has *promis’d*!
 ‘ Glory be to the Tender Mercies of the Holy
 ‘ Trinity, which are unutterable!

‘ Now they who are thought worthy to be-
 ‘ come the Sons of God, and to be born from
 ‘ * *Above* of the Spirit, and have **CHRIST** in them
 ‘ enlightning and giving them Rest, are led after
 ‘ various and different manners by the Spirit, and
 ‘ are brought into a Spiritual Quietness by *Grace*,
 ‘ working invisibly in the Heart. And to illu-
 ‘ strate this in some measure, let us set forth the
 ‘ Experience of some very noted Persons in the
 ‘ World, as so many Examples of the different
 ‘ Operations, which are wrought in the Soul by
 ‘ **GRACE**.

‘ At one Time they find themselves at a Royal
 ‘ Banquet, fill’d with Joy, and rejoice with Glad-
 ‘ ness not to be express’d; at another Time they
 ‘ are as a Bride, enjoying divine Repose in the
 ‘ sweet Communion and Fellowship of the Bride-
 ‘ groom. At other Times they are seemingly
 ‘ like Angels without Bodies, so exceeding light
 and

‘ and easy they feel themselves with the Body.
 ‘ At other Times, they are like Men overcome
 ‘ with Wine ; * joying and rejoicing in Spirit,
 ‘ and inebriated with Divine and Spiritual My-
 ‘ steries.

‘ At other Times they are in great Sadness and
 ‘ Grief for all the Children of Men, and for the
 ‘ whole Human Race, lamenting and mourning
 ‘ in the Love of the *Spirit*, kindled in them to-
 ‘ wards Mankind. At other Times they are so
 ‘ enflam’d with Love by the *Spirit*, that were it
 ‘ possible, they would enwrap and fold up all
 ‘ Mankind in their own Bowels, making no Di-
 ‘ stinction between Bad and Good.

‘ At other Times they are humbled so far
 ‘ below every Man, in the *Humility* of the
 ‘ Spirit as to reckon themselves inferior to, and
 ‘ less than all. At other Times they are trans-
 ‘ ported and upheld by the *Spirit* in Unutterable
 ‘ Joy. At other Times they are like a strong
 ‘ Man taking on him the Royal Armour, en-
 ‘ gaging his Enemies in Battle and overcoming
 ‘ them : Thus the Spiritual Man takes the
 ‘ Heavenly Armour of the Spirit, and wages
 ‘ War with his Enemies, and lays them flat at
 ‘ his Feet.

‘ At other Times the Soul rests in great
 ‘ *Quietness*, Peace and Stillness, absorp’d in Spiri-
 ‘ tual Pleasure, and unexpressible Sweetness and
 ‘ Security.

* *Acts* ii. 13.

‘ Security. At other Times it is taught and in-
 ‘ structed by *Grace* in Understanding and Wis-
 ‘ dom, not to be express’d, and a Knowledge of
 ‘ the Spirit, that is past finding out, and which
 ‘ ’tis impossible for the Tongue and Mouth to
 ‘ utter.

‘ At other Times it becomes as Men in com-
 ‘ mon, so very various is the Way of Grace in
 ‘ them, and such Variety is there in the Manner
 ‘ of its conducting the Soul; refreshing it ac-
 ‘ cording to the Will and Pleasure of God, and
 ‘ exercising it differently, thereby to restore her
 ‘ perfect and blameless, and pure to the Hea-
 ‘ venly Father.

‘ But the aforesaid Operations of the Spirit, do,
 ‘ for the most Part, belong to such as are arrived
 ‘ near to Perfection: And though those various
 ‘ Enjoyments of Grace, we have mention’d, are
 ‘ differently express’d, yet they never cease, but
 ‘ one Operation constantly succeeds another in
 ‘ the Soul. For when the Soul is once arriv’d to
 ‘ the Perfection of the Spirit, and is thoroughly
 ‘ cleans’d from all corrupt Affections, and united
 ‘ and associated with the Spirit the Comforter,
 ‘ in a Fellowship not to be express’d; and so
 ‘ mix’d as to become One Spirit with it, then is
 ‘ it all *Light*, all *Eye*, all *Spirit*, all *Joy*, all
 ‘ *Rest*, all *Gladness*, all *Love*, all *Compassion*, all
 ‘ *Goodness* and *Clemency*: For as a Stone in the
 ‘ midst of the Sea is surrounded with Water, so
 ‘ they who are thoroughly drench’d with the
 ‘ HOLY

‘ HOLY SPIRIT, are made like unto CHRIST,
 ‘ and possess unalterably in themselves, the Vir-
 ‘ tues of the Power of the SPIRIT, being blame-
 ‘ less, innocent and pure within and without.
 ‘ For being thoroughly purify’d by the *Spirit*,
 ‘ how can they outwardly produce evil Fruits?
 ‘ But every where, and at all Times, the Fruits
 ‘ of the *Spirit* must appear and shine forth in
 ‘ them.

‘ Let us therefore beseech the Lord with much
 ‘ Love, Hope and Belief, that he would be pleas’d
 ‘ to grant us the Favour of the Gift of the Spi-
 ‘ rit, and that the Spirit *itself* may govern and
 ‘ lead us into every Thing agreeable to the Will
 ‘ of God ; and refresh us with all the Variety of
 ‘ Rest and Quiet He gives ; so that with such
 ‘ Direction, and Operations of Grace, and Spi-
 ‘ ritual Advancements, we may be thought wor-
 ‘ thy to arrive at the Perfection of the Fulness of
 ‘ CHRIST, as the *Apostle* expresses it : * *That ye*
 ‘ *might be fill’d with all the Fulness of God :*
 ‘ Again, *Till we all come unto a perfect Man,*
 ‘ † *unto the Measure of the Stature of the Fulness*
 ‘ of CHRIST. Now,

‘ || The Lord hath promis’d all who believe in
 ‘ Him, and ask in *Truth*, that He will make
 ‘ them partake of the Mysteries of the Un-
 ‘ speakable Fellowship of the Spirit : Wherefore
 ‘ let

* *Ephes.* iii. 19.
 || *John* xiv.

† *Cb.* iv. 13.

' let us be entirely devoted to the Lord, making
 ' haste to attain the good Things before men-
 ' tion'd, and being consecrated to Him both in
 ' Soul and Body, and nail'd to the Cross of
 ' Christ, let us strive to become worthy of the
 ' *Eternal Kingdom*; giving Glory to the *Father*,
 ' and the *Son*, and the *Holy Spirit* for ever.
 ' *Amen.*'

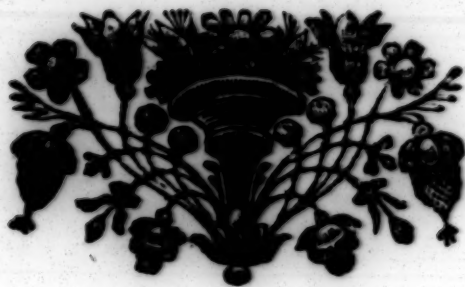
Having set before the Reader's View this AN-
 CIENT MONUMENT of Primitive *Christianity* and
 Preaching, which bears so near a Resemblance to
 the Lady's Writings we have printed, that they
 seem to answer one the other as Face does to Face
 in a Glass; we shall say no more by Way of Apo-
 logy, in her Behalf; only that we believe, * *of a*
Truth that God is no Respector of Persons; but in
 EVERY NATION, *he that feareth Him, and work-*
eth Righteousness, is accepted with Him.

Some perhaps may say, this Lady was a good
Catholick, because she took the *Sacrament* every
 Day; but we take the Universal Love, and Cha-
 rity she breathes in her Writings, even towards
 Strangers, and those too out of the Pale of her
 Church, to be a much better Criterion and Token
 of her being a good *Catholick*.

Others may say, that had she really been in-
 spir'd with the Spirit of God, she would have born
 an Open Testimony against every superstitious
 Practice,

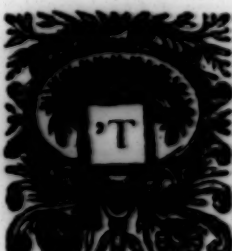
* *Acts* x. 34.

Practice, in the Place where she was bred and had her Conversation. But why such an Inference? Did the Apostles as soon as they were inspir'd with the Holy Ghost, bear an open Testimony against Circumcision, and every *Jewish* Practice? Did *Peter*, who converted Thousands by his Preaching, and was, no question, enlightned at the same Time with the Spirit of God, see the Lawfulness of eating and conversing with the *Gentiles*, before he had a particular Revelation, or Vision that show'd him, he was not to call any *Thing common which God hath cleansed*, Acts x. 15.





A
DISSERTATION
ON
PURE LOVE.

 IS an Observation grounded, we believe, on Experience, that when any Art or Invention of Foreigners is brought into *England*, it generally meets with Improvement; we therefore shall present the *Publick* with a Slip, or Extract of a Plant which produces the most charming and delightful Flowers in Nature, that was cherish'd in *France* by a virtuous and pious Lady, and by the Skill of the celebrated Archbishop of *Cambray*, brought to great Perfection: But to speak plain, without a Metaphor, we mean to give the *English* Reader an Extract of that great Man's Dissertation on *PURE LOVE*; which, as the Author of his Life in *French* says, * * Was always the favourite Doctrine
I * of

* Cette vertue disintéressée a toujours été la Doctrine favorite de ce Prélat, la source de ses disgraces & de sa gloire la clef de tous ces principes, le grand ressort de son cœur, & le dénouement de toute sa vie. Donner une idée juste de ses sentimens sur cette Doctrine c'est le peindre par le trait essentiel.

' of that *Prelate*; the Source of his Disgrace, and
 ' his Glory; the Key of his Principles; the very
 ' Bent of his Heart; and is the Unfolding or Disco-
 ' very of his whole Life. To give therefore a just
 ' Idea of his Sentiments concerning that Doctrine, is
 ' to describe him by his most distinguishable Fea-
 ' tures.'

The same Author, speaking of PURE LOVE, says,
 ' It inspires us with high and noble Thoughts of God,
 ' and is the Spring of all our finest Sentiments. By
 ' this Principle a Man no longer looks upon himself as
 ' an independent Creature made for himself, but con-
 ' siders the universal Lump of Mankind as one great
 ' Family, of which all Nations are but so many
 ' Branches, and all Men either as Fathers, Brothers,
 ' and Children of one common Father, who would
 ' have us prefer the general Good of his Family to our
 ' own particular Interest.

' 'Tis by this PURE CHARITY that the lowest and
 ' most common Virtues are made divine, and we our-
 ' selves lovely, polite, and disinterested; not to please
 ' Men, but to make them good; to aid and assist them;
 ' to bear with their Weaknesses; and, *as much as in*
 ' *us lies, to live peaceably with all Men.*'

If this be a just and true Description of the Arch-
 bishop of *Cambrai's* Doctrine of PURE LOVE, as we
 verily think it is, we hope it will not be accounted
 unseasonable, considering the Taste of the Age, and the
 very low and groveling Sentiments too commonly
 broach'd in all sorts of Company, to make the Doc-
 trine more publick. And 'tis hop'd some, at least,
 of the rising Generation, will be found to have *Genius's*
 suitable to receive, and even improve, the noble
 Sentiments of that great and good Man.

* **T**HE Lord hath made all Things for Himself, as saith the Scripture, and 'tis for His Glory that He wills our Happiness. Our Happiness is only a subordinate End, which He has made relative to the last and great End, which is His Glory. To conform therefore to the great End of our Creation, we must prefer God to ourselves, and not desire our own Happiness but for His Glory; otherwise we shall go contrary to His Order.

What makes Men so very unwilling to understand this Truth, is the Love they have for themselves, and because they will not love but for their own Interest. They perceive well enough, that they ought to love God above all his Creatures; but they don't perceive what it is to love God more than themselves, and to love themselves only for God. But is it not astonishing that Men find a Difficulty in understanding a Rule so plain, so just, and so essential to a Creature?

God truly wills that we should find our Interest in being united to Him; but then that Motive ought not to be the Chief: We ought to desire the Glory of God more than our own Interest or Happiness, and not even so much as desire that but for his Glory.

But this indeed is the Thing which Man, so in love with himself, since his Fall and Transgression, finds so hard to understand. But, come, let us do justice to ourselves, and to God also. Did we make ourselves? Are we dependent on God, or ourselves? Has He made us for our own Sakes, or for His? To whom are we beholden for our Being? Is it for our Happiness only, or for His Glory that He made us? If it is for His Glory, we ought then to conform to the great End of our Creation: We ought to desire His

I 2

Glory

Glory more than our own Happiness, and make our Happiness subordinate to His Glory.

But that I may fully convince those who go under the Denomination of *Christians*, of the Superlative Right God has over His Creatures, I shall endeavour to make them consult the Idea they have of Friendship.

Among Friends, every one would be lov'd purely for himself, without the Motive of Interest. Alas then! if poor miserable Man, unworthy of any Love, cannot bear to be lov'd on account of Interest, how dares he think that God can bear it? Pure Friendship is a Thing so jealous, nice and scrupulous, that the least Mixture of any Thing else will offend it: It must have the whole Heart without Reserve. He that truly loves, would be lov'd purely for his own Sake; and in the Transport of his Passion, would be preferred above all Things, and alone; nay, then every Thing in the World must give way to him; and he expects that one should wholly forget one's self, and be given up to him entirely. Such is the Jealousy of Love in *Transport*, and that Jealousy is nothing but the Tyranny of *Self-love*.

A Man need but look into, and sound himself, and he will find this Fund of Idolatry; and he who does not find it, does not sufficiently know himself. Now this Jealousy, which is ridiculous, and the most odious Injustice in us, is the highest Justice in God. And tho' nothing is so common, and so shameful, as for Men to be jealous; yet to God, who will not give His Glory to another, and who calls Himself a *jealous God*, His Jealousy is essential to His Perfection.

Consult then, thou that readest this; consult, I say, the Corruption of thy own Heart, and let thy Jealousy of Friendship give thee to understand the infinite

finite Delicacy of **DIVINE LOVE**. When thou findest this Delicacy in thy own Heart, for the Friendship thou requirest of thy Friends, thou dost not look upon it as a Chimera or refin'd Notion, but on the contrary wouldst be highly displeas'd with thy Friends, who had not the same delicate Sense of Friendship. Why then must not God be allowed to have it as well? Why must not He expect, and require to be lov'd, in the Manner thou wouldst have thy Friends love thee? Why wilt thou not believe that His **GRACE** can form to Himself such Worshipers, in *Spirit and in Truth*, as love Him in the Manner thou art not ashamed to be lov'd thyself? O judge and condemn thyself, and give Glory to God.

I grant that prophane and wicked Men, who have this *Idea* of Pure Friendship, do not follow it; and that all their Friendship without *Grace*, is nothing but *Self-love* subtilly disguis'd and counterfeited; but such an *Idea* they certainly have of Friendship. Shall they then, when the Object is only a vile and corruptible Creature, have this *Idea* of Pure Friendship, and shall not we be allow'd to have the same, when God is the Object of our Love?

The very *Heathens* had this *Idea* of Friendship; and we need not only read their Writings, and wonder, that *Christians* will not allow us to love God, by His *Grace* as the *Heathens* thought they must love one another to merit the Name of *Friends*.

Let us hear *Cicero*, (one of those *Heathens*) 'To be impatient, says he, on account of what one suffers in Friendship, is loving one's Self, and not one's Friend.' He afterwards says, 'That Friendship cannot subsist but among the Good and Virtuous.' That is to say, among those who adhering strictly to its Principles, prefer what is right and just,

to what the Vulgar call Profit and Interest. ' For
 ' otherwise, says he, Interest being the Motive and
 ' Rule of Friendship, the less Virtuous, who have
 ' more Wants and Cravings than others, would be the
 ' fittest to unite in Friendship, because they are more
 ' eager in loving what is for their Interest. We are
 ' therefore of Opinion, says *Cicero*, that we should seek
 ' Friendship, not for the Hope of the Profit and Ad-
 ' vantage to be drawn from it, but because the Profit
 ' and Advantage is in itself. Self-interested Men are
 ' deprived of this excellent and most natural Friend-
 ' ship, which is to be sought by and for itself only :
 ' They let not their own Experience and Examples
 ' instruct them to how great Height the Power of
 ' Friendship may be carry'd. Every one loves him-
 ' self not to be recompenc'd for his Love, but because
 ' every one by himself is dear to himself. If this
 ' Rule be not always included in Friendship, one shall
 ' never find a true Friend ; for he only is one's true
 ' Friend, who is a second Self.'

Cicero could not carry the Disinterestedness of Friend-
 ship to a greater Height, than by requiring that our
 Friend be dear to us of himself, without any other
 Motive, as we are dear to ourselves without any
 Hopes which excite us to that Love. *Self-love* in this
 Sense is, without doubt, the perfect Model of *disinte-*
rested Friendship. And *Horace*, though of *Epicurean*
 Principles, has argu'd upon the same Principle for the
 Union of Friends among themselves ; for speaking
 of the Philosophical Conversation he had in the Coun-
 try, he says, * ' We enquired whether Men were
 ' happy by Riches or by Virtue ? And whether Self-
 ' Interest or Perfection alone be the Motive of
 ' Friendship ?'

This

* ————— Utrumve
 Divitiis homines, an sint Virtute beati ?
 Quidve ad amicitias, usus rectumve trahat nos ?

This so pure *Idea* of Friendship is not solely to be found in *Cicero's* Writings, for he drew it from the Doctrine of *Socrates*, as *Plato* explain'd it. These two great Philosophers, the latter of which relates the Discourses of the former in his Dialogue, says, that we should fix our Hearts upon the τὸ καλόν, that is *Sovereign Beauty and Goodness, or Sovereign Perfection*, for love only of that which is *Beautiful, Good, True and Perfect* in itself. Wherefore they frequently say, we must set no Value or Esteem upon that which is *made*, τὸ γεγόμενον, that is, any Transient Being, that we may unite ourselves to that which *Is*; that is to say, the *Perfect and Immutable Being*, which they call τὸ ὄν, *He that is*. Hence *Cicero*, who has only repeated their Maxims, says, * 'If we could but see with our own Eyes the *Beauty of VIRTUE*, we should be ravished with the *Love of its PERFECTION*.'

And *Plato*, in his Treatise call'd the *Banquet*, makes *Socrates* say, 'That there is something more divine in him that loves, than in him that is beloved.' Here then is the utmost Delicacy of the *purest Love*. He who is lov'd, and would be so, is taken up with *himself*; but he that loves, without thinking of being lov'd, has in him what is most *divine in Love*, namely, *Transport, Forgetfulness of Self, and Disinterestedness*.

BEAUTY, says the same Philosopher, does not consist in any particular Things, as *Animals, the Earth, or the Heavens*; but the *Sovereign Beauty* is in and by Himself, being always uniform with Himself. All other Things which are *beautiful*, partake so of the *Sovereign Beauty*, that whether they are born or die, they neither add to, nor take away from Him, and He suffers no Loss by them. Whensoever then a Man raises himself to real and true Friendship, he begins to see the *Sovereign Beauty*, and is got just to *Perfection*.

'Tis easy to perceive, that *Plato* speaks of a Love of the *Sovereign Beauty* in himself, without regard to Interest. 'Tis this *Universal Beauty* which ravishes the Soul, and makes it forget every particular Beauty. And this Philosopher says, in the same *Dialogue*, that Love deifies a Man; that it inspires and transports him. There is no Person so bad, says he, but what love for *Virtue* can make a God of, so as that he shall become like unto the *Sovereign Beauty* in Nature; and as *Homer* says, that a God inspired some *Heroes*, this is what Love does to *Lovers* form'd by himself. Those only who love are willing to die for another. Then *Plato* cites the Example of *Alcesta*, who died that her Husband might live. That then which makes a God of a Man, according to *Plato*, is by Love to prefer another so far to one's Self, as to forget and sacrifice one's Self, and to be willing to be esteem'd as nothing. This Love, in his Opinion, is a *divine Inspiration*; and 'tis the *Immutable Beauty* which ravishes Man out of himself, and makes him like *itself* by *Virtue*.

This was the *Idea* of Friendship among the *Heathens*. *Pythias* and *Damon*, who liv'd under *Dionysius* the Tyrant, were willing to die one for the other; at which the Tyrant was surpriz'd, and sigh'd to see two such *disinterested* Friends.

And this *Idea* of a perfect *Disinterestedness* reign'd in the *Policy* of the ancient Legislators. Every Man was to prefer the Laws, and his Country, to himself, because Justice required it, and also what is call'd *Beauty*, *Goodness*, *Justice* and *Perfection*. This Order or Law was to regulate every Thing, but chiefly Man's Self. He was not by obeying this Law or Order to count upon making himself happy, but on the contrary, for the Love thereof, he was to devote himself to Death and Destruction, without Hopes of Remedy. Thus *Socrates*, in the Book of *Plato*, call'd *Crito*, chuses rather

rather to die, than break Prison and escape, because he would not disobey the Laws which had condemn'd him to Prison. And in another Book call'd *Gorgias*, *Socrates* describes a Man who accuses himself, and is willing to die, rather than by his Silence to elude the Rigor of the *Laws*, and the *Authority* of the Magistrates.

All Legislators and Philosophers that have reason'd about *Laws*, have taken it for a fundamental Principle of *Society* and *Government*, that the Publick Good is to be preferred to every Man's Self, not through an Expectation of some Interest or Advantage, but thro' a disinterested Love of Order, which is, *Beauty*, *Justice*, and *Virtue* itself. It was for this Conception and Idea of Order and *Justice* a Man was to die; that is, according to the Notions of the *Heathen*, a Man was to be willing to lose all that he had which was *real*, and be reduc'd to a meer Ghost or Shadow, and not even know for certain, whether that Ghost or Shadow was not a Fiction of the *Poets*. Shall then *Christians* refuse to do for God, *infinitely perfect*, whom they certainly know, what those *Heathens* thought themselves oblig'd to do for an abstract *Notion* and *Idea* of Order, *Justice*, and *Virtue*?

Plato often says, that the Love of BEAUTY is the *summum bonum*, or whole Good of Man: That Man of himself cannot be happy, and that what is most divine for him, is to deny and go out of himself for Love: And truly, the Pleasure a Person feels in the Transport of his *Passion*, is but an Effect of the *Bent* and *Longing* of the Soul to be freed from its streight Confinement, that it might love the *infinite Beauty* out of itself. When this Transport settles upon any deceitful and transient Beauty which appears in the Creature, 'tis *Divine Love* stray'd and misplac'd. 'Tis in itself a divine Arrow or Dart, but misguided: For that
which

which in itself is *divine*, becomes *Illusion* when settled upon a vain Image or Likeness of the *perfect Good*, such as a created Being, which is no more than a Shadow of the *Supreme Being*. But the *Love* that prefers *infinite Perfection* to itself, is, as *Plato* says, a divine and inspired Motion.

This Motion or Impression is given Man from his very *Origin*. His Perfection is by Love, so to deny and go out of himself, that he may convince and persuade others, as well as himself, that he loves those to whom he is united in Friendship, without any regard to himself. This *Idea* is so strong, notwithstanding *Self-love*, that a Man would be ashamed to confess that he lov'd no-body without some View of Interest. And the Reason why Men counterfeit and disguise so cunningly all the Motives of *Self-love*, is only for shame they should be found to love themselves in others. As then nothing is so odious, as the Sight or Idea of a Heart always taken up with itself, so nothing pleases so much as certain generous Actions which persuade the World and ourselves, that we have done Good for the Sake of Good itself. Nay, even *Self-love* pays a Veneration to this *disinterested* Virtue, by the subtil Disguises it puts on, that it may appear like it; so true it is that Man, who is not of himself, is not made to seek himself, but to be entirely resign'd up to *Him* who made him. His Glory and Perfection is to go out of himself, to forget himself, to be lost and absorb'd in the pure Love of INFINITE BEAUTY.

But how does such a Thought fright the Man who is a Lover of himself, and accustom'd to make his own self the Center of every Thing? This Thought alone is enough to make *Self-love* tremble, and to shock a secret inbred Pride that always insensibly makes the *End* to which we ourselves ought to relate, to relate to *itself*.

But

But this Thought or Idea which so frights us, is the Foundation of all *Friendship* and *Justice*. We can neither make *Self-love* agree with it, nor can we be quit of it; for 'tis what *in us* is most *divine*. None can say that such a Thought or Idea is only a vain Imagination; because when Men invent Things, they invent them when they will, purely to please themselves; whereas nothing is more common, than for a wicked Man, and even one that is exceeding vain and intoxicated with Pride, to think in that manner, notwithstanding his *Self-love*. And not only the common Experience of such a *Thought* is a Prodigy of Virtue above Man, but 'tis very wonderful that we should find such a Thought *in us*; and ought to strike us with Amazement. For what but a *Principle* infinitely superior to us could direct and teach us to raise ourselves so intirely above ourselves? What is it that could have given a Man sick and intoxicated with *Self-love*, even to Adoration, so elevated a Thought as to count himself as nothing; to become a Stranger to himself, and to love himself no otherwise than by pure Charity, as his Neighbour? What could teach him to be jealous of himself, even against himself, for another invisible Object that for ever should efface *Self*, and leave no Trace of it? This *Idea* alone makes a Man *divine*, inspires and fills him with Infinity.

I allow the *Heathen* who magnify'd *disinterested* Virtue so highly, practis'd it but badly. I also allow, that *Self-love* among the *Heathens*, vainly boasted itself with the Appearances of PURE LOVE: But, however they did boast of it, even those among them whom *Pride* had the greatest Sway over, were charm'd with the *Idea* of *disinterested* Virtue and *Friendship*: They carried it *within* them, and they could never efface nor obscure it: They could neither follow nor gainsay it. Shall *Christians* then gainsay it? Will not they,

they, like the *Heathen*, be contented to admire, tho' they do not follow it as they ought? The very Vanity of the *Heathen* respecting this *Virtue*, shews how excellent it is. As for example; the Praise which all *Antiquity* has given to *Alcesta* would have been ridiculous and without Foundation, if it had not, in their Esteem, been a beautiful and virtuous Thing for *Alcesta* to die for her Husband. Without this fundamental Principle her Action had been extravagant Fury and Madness. But all *Heathen* Antiquity has decided otherwise; it says with *Plato*, *That there is nothing more divine than to forget one's Self for the beloved Object.* *Alcesta* is the Admiration of Men, for being willing to die, and be no more than a vain Shadow, that he whom she loved might live. This *Forgetfulness* of Self for ever; this entire Sacrifice of one's Being; this Loss of all one's Self for ever, is in the Eyes of *Heathens* what is most *divine* in Man; 'tis what just carries him to Perfection. Behold then the *Idea* of Virtue and Friendship, imprinted in the Hearts of Men who were never acquainted with the true Origin and Creation of Man; who were blinded with *Self-love*, and alienated from the *Life* of God.

The celebrated Author might, we think, have strengthened his Arguments, and confirm'd the *Idea* of PURE LOVE, by many Texts of Scripture. He might have shewn, that the Doctrine of PURE LOVE was what Christ taught and enjoined his Disciples. * He, says Christ, *that loveth Father or Mother more than me, is not worthy of me: And he that loveth Son or Daughter more than me, is not worthy of me: And he that taketh not his Cross, and followeth after me, is not worthy of me. He that findeth his Life shall lose it: And he that loseth his Life for my Sake, shall find it.* 'Tis true, He promised Life everlasting to such as should deny

* Mat. x. 37. 39.

deny themselves, and lay down their Lives for His Sake and the *Gospel's*: But was it the Promise of *Life everlasting*, or the LOVE OF JESUS, which made them willing to deny themselves, to part with all, and suffer the most cruel and ignominious *Deaths*? Was not the Love of CHRIST as *strong* in them as *Alcesta's* for her Husband? Could the *Heathens* say, *If we did but see the Beauty of VIRTUE, we should be ravish'd with the Love of its PERFECTION*; and is not CHRIST, the Son of God, that VIRTUE they spake of?

Does not the great Apostle of the *Gentiles* say, * *I am crucify'd with Christ, nevertheless I live, yet not I, but Christ liveth in me; and the Life I now live in the Flesh, I live by the Faith of the Son of God who loved me, and gave himself for me?* Is not this an Annihilation of Self, a perfect *Death*, a *Transformation* of the whole Man, and a passing into the *Being* and *Essence* of Christ?

Did not *Moses* desire of God, when the Children of *Israel* had made themselves a Golden Calf and worshipped it, either to † *forgive their Sin, or blot his Name out of the Book which he had written?* And did not *Paul* || *wish himself accursed from CHRIST for his Brethren, his Kinsmen according to the Flesh?* Behold then the Nobility, the Heroicness, the Infinity, of PURE LOVE!

* Gal. ii. 20.

† Exod. xxxii. 32.

|| Rom. ix. 3.



O F

G O D ' s Operation

I N T H E

S O U L.

X X X X X H A T a Comfort it is, O my God ! to think
 X X X X X W that every Thing is the Work of Thy
 X X X X X Hand, even that which is within me, as
 much as that without. Thou art always
 with me. When I do Evil Thou art with me, re-
 proaching me for the Evil I do, and making me
 regret the Good I forsake, and letting me see Thy
 merciful Arms stretch'd out to receive me. When I
 do Good, 'tis Thou inspirest me with the Desire of it,
 and dost it in me.

Thou art therefore (and I am even ravish'd with the
 Thought of it) operating without ceasing in the midst
 of my Heart. Thou workest there invisibly, just as
 a Labourer works in the Mines and Bowels of the
 Earth. Thou dost every Thing, and yet the Bulk of
 Men see Thee not. They ascribe nothing to Thee.
 I myself wander'd, and strove in vain to find Thee at
 a Distance from myself. I try'd by collecting toge-
 ther in my Mind all the wonderful Works of Nature,
 to frame an Idea of Thy Grandeur. I sought Thee
 among Thy Creatures, and did not think of finding
 Thee in my own Heart, where thou art never absent.

No,

No, there is no Need, O my God! * *to descend into the Deep, nor to go over the Sea*, as say the holy Scriptures, † *nor to ascend into Heaven*, to find Thee, for Thou art nearer to us than we are to ourselves.

O Lord! who art so great, and yet so familiar; so high above the Heavens, and yet fitting Thyself so to the lowest of Thy Creatures; so infinite, and yet so intimately inclos'd in my Heart; so terrible, and yet so lovely; so jealous, and yet so easy of Access to those who freely approach thee with pure Love! O, when will the Time come that Thy Children shall be no longer unacquainted with thee! O, that I had a Voice capable and strong enough to reprove the whole World for their Blindness, and to declare with Authority what Thou *really* art!

To bid Men look for Thee in their own Hearts, is like bidding them look for Thee in the most remote and unknown Parts of the Earth; for what is more remote and unknown to the Generality of vain and heedless Mortals, than the secret and quiet *Recesses* of their own Hearts? Do they know what it is to look into themselves? Have they ever try'd the *Way* to it? Can they so much as imagine what that INWARD SANCTUARY, that impenetrable *Center* of the Soul is, where Thou art worship'd *in Spirit and in Truth*? They are always at a distance from themselves, among the Objects of their *Ambition* or *Diversions*. Alas! how should they understand *Heavenly Truths*, when, || as Jesus Christ said, They understand not those of this World? They can't conceive what it is to enter into themselves by *serious Reflections*; what then would they say, if one should bid them be empty'd of themselves, and absorb'd in God?

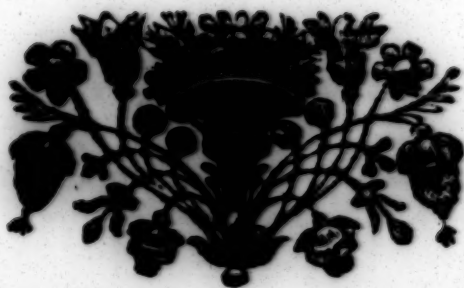
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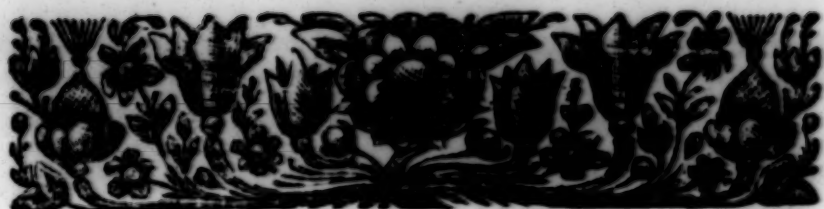
* Deut. xxx. 11.

† Rom. x. 6.

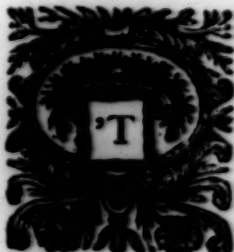
|| John iii. 12.

As for me, O my Creator! my Eyes being clos'd to all outward Objects, which are but *Vanity* and *Vexation* of Spirit, I would find in the most secret Part of my Heart, an intimate Familiarity with Thee through *Jesus Christ* Thy Son, who is Thy WISDOM, and ETERNAL REASON; who took Flesh, and patiently submitted to the *Shame* and *Death* of the *Cross*, that by it He might degrade our *vain* and *false* Wisdom. There it is, cost what it will, in opposition to my worldly Fears and Reasonings, I would become *little* and *low*, yea a *Fool*, and more contemptible in my own Eyes, than in the Eyes of all the *Wise* and *Prudent* of this World. There it is, I would be fill'd and *inebriated* with the *Holy Spirit* as the Apostles were; and like them, suffer myself to be the *Derision* and *Scorn* of the World.





A
SHORT ACCOUNT
OF THE
LIFE *and* Writings
OF
The Lady G U I O N.

HE Lady aforementioned, who espous'd and cherish'd the Doctrine of PURE LOVE in *France*, was call'd *Madame Jeane Marie Bouviers de la Mothe Guion*; she was born at *Montargis*, of a good Family: At fifteen Years of Age she was married to a Gentleman of the same Place, and continued there till her Widowhood, preserving always the Reputation of a pure and unspotted Virtue.

From her tenderest Years, she in a very particular manner consecrated herself to God, and was so affected with divine Things, that when she heard or read of the Sufferings of the Saints and Martyrs, she would wish to be such an one herself: But when she grew more a Woman, the Follies incident to Youth, but
K chiefly

chiefly Pride and Vanity, had Predominance over her, though she often felt secret Rebukes in her Heart for them, and would bewail her Failings and Transgressions bitterly.

Her married State was accompanied with great Crosses; but they rather augmented than slackened her Love for God, and Zeal for Religion. She often found her Heart inflam'd with the Love of God, and had great Desires and Longings in her Soul for a closer Communion with God. When her Mind was uneasy and troubled about her State and Condition, she would make it known to her *Confessors*; but they were Strangers to the Way in which God was leading her; for instead of directing to Him, who sometimes, in the secret of her Heart, smote her with His gentle Corrections, and at other times enamour'd her with His BEAUTY, they set her to saying of Prayers, and repeating daily the Office, as 'tis called, of the *Blessed Virgin*. But all this did nothing for her: It heal'd not the Wound, which was inward, nor did it ease her Mind, which could find no Rest 'till she had found Him whom her Soul loved.

At length, God who heard her Sighs and secret Groans, and knew the Sincerity of her Heart, was pleased to send her a sudden Relief. 'O my *Divine Love*, says she, the Desire which I had to please Thee, the Tears which I shed, the great Pains and Labours I underwent, and the little Fruit I reap'd from them, moved Thee with Compassion. Thou gavest me in an Instant, through Thy Grace and Goodness alone, what I could never have given myself by all my Efforts and Endeavours. The Thing happen'd as follows: God permitted a religious Man, who was just come out of a five Years Solitude, to pass by my Father's Habitation, and make him a Visit: My Father knowing the religious Concern

I was

' I was under, advis'd me to make my Condition
 ' known to him ; which I had no sooner done, sig-
 ' nifying the Difficulties I had about Prayer, but he
 ' presently reply'd, * 'Tis, Madam, *because you seek*
 ' *without what you have within ; accustom yourself to*
 ' *seek God in your Heart, and there you will find Him.*
 ' When he had spoke these Words, he left me ; but
 ' they were like the Stroke of a Dart, which pierc'd
 ' my Heart asunder. They brought to my Heart
 ' what I had sought for so many Years, or rather they
 ' help'd me to discover what was there, but for want
 ' of knowing it, I had not enjoy'd it. O my God,
 ' Thou wert in my Heart, and requiredst nothing but
 ' a turning of my Mind *inward* to Thee to make me
 ' feel Thy *Presence* ! O infinite GOODNESS ! Thou
 ' wert so near, and I ran hither and thither to seek
 ' Thee, but found Thee not. My Life was a Bur-
 ' then, though my *Happiness* was within me. I was
 ' poor in the midst of Riches, and starving with Hun-
 ' ger near a Table spread with Dainties, and a *con-*
 ' *tinual Feast.* O BEAUTY, ancient and new, why
 ' did I know Thee so late ? Alas ! I sought Thee
 ' where Thou wert not, and did not seek Thee where
 ' Thou wert. 'Twas for want of understanding these
 ' Words of the Gospel, † *The Kingdom of God cometh*
 ' *not with Observation ; neither shall they say, Lo here, or*
 ' *Lo there, for behold the Kingdom of God is WITHIN you.*
 ' This I now experienced, for then Thou becamest
 ' my King, and my HEART was Thy Kingdom,
 ' where Thou reignedst as Sovereign, and didst what
 ' Thy Will was to have done.'

This effectual Reach of God's Love to her Soul,
 was about the 20th Year of her Age. The Person

K 2

who

* C'est, Madame, que vous cherchez audéhors ce que vous
 avez au dedans. Accoutumez-vous à chercher Dieu dans votre
 Cœur & vous l'y trouverez.

† Luke xvii. 20.

who was instrumental to it, brought her afterwards acquainted with one *Genevieve Granger*, Prioress of the *Benedictines*, a Woman of singular Piety ; and she was very assisting to her in the Way he had turn'd her. But her *Confessor* did what he could to hinder her from inward Prayer and Retirement, and persuaded her Mother-in-Law, and her Husband, to molest her in the Practice of it : And the Method they took she says, *was to watch what she did from Morning to Night*. She was not allow'd to go out of the Chamber of her Mother-in-Law ; nor to stir from her Husband's Bed-side, who was often afflicted with the Gout. ‘ Some-
‘ times, *says she*, I carried my Work to the Win-
‘ dow, under pretence of seeing better, that I might
‘ have a few Moments Repose ; but they would look
‘ if I did not Pray instead of Working. And when
‘ my Mother-in-Law and my Husband play'd at
‘ Cards, if I did but turn myself towards the Fire,
‘ they would look whether I shut my Eyes, and if
‘ they saw that I did, they would be angry with me
‘ for Hours together. But what is still more strange,
‘ when my Husband was well, and could go abroad,
‘ he would not that I should pray in his Absence.
‘ He would look at my Work when he came in, to
‘ see if it went on, and sometimes would turn back
‘ very quickly when he went abroad, and if he found
‘ me in my Closet at Prayer, would be very angry :
‘ And I would say to him, Sir, what signifies it what I
‘ do in your Absence, as long as I am diligent in tend-
‘ ing you at Home ; but this did not satisfy him, he
‘ would not have me pray in his Absence any more
‘ than in his Presence. I believe there is hardly a
‘ Torment equal to the being strongly and inwardly
‘ drawn to Retirement, and not have it in one's Power
‘ to be alone. But, O my God ! the Opposition that
‘ was made to hinder me from loving Thee, did but
‘ augment my Love ; and when they strove to hinder
‘ me from speaking to Thee, Thou drewest me into

‘ an inexpressible *Silence* ; and by how much they endeavour’d to keep me from Thee, by so much the closer didst Thou unite me to Thyself.

‘ The peculiar Property of Inward Prayer is to give a strong Faith. Mine was without Limits, as was also my Trust and Reliance on God ; and the Love I had for His Will, and the Disposition of His Providence towards me. Then is felt the Truth of these Words, *My Yoke is easy, and my Burthen is light*. I had a secret Desire given me, from that Time, to be wholly resign’d to God’s Will, come what would come : And I said within myself, O my LOVE, what couldst Thou desire me to offer up to Thee that I could not willingly do ? O spare me not. I could scarce hear speak of God, or our Lord Jesus Christ, without being just ravish’d out of myself : But what I most wonder’d at, was the great Difficulty I had to say the vocal Prayers I was us’d to do. As soon as I opened my Mouth to pronounce them, the Love of God seiz’d me so strongly, that I was swallowed up in a profound Silence, and such a Peace as I am not able to express. I made repeated Trials to do the same, but could not go on with them. And as I had never heard speak of such a State, I knew not what to do : But the Inability of performing that Task increased, because *Love* became every Day more strong, more violent, and more * absorbing : There was made in me, without the Sound of Words, a continual Prayer, which seem’d to me, to be the Prayer of our Lord Jesus Christ Himself, a Prayer of the WORD, which is made by *the Spirit*, which according to St. Paul, † *asketh for us what is Good and Perfect, and conformable to the Will of God.*’

K 3

But

* Plus absorbant.

† Rom. viii. 26, 27.

But that inward Prayer, that profound Peace, that Communion with God and Christ, which made her practise what was Good with Ease, was often interrupted, and sometimes quite gone. ‘ My Passions, *says she*, were not mortified, and they quickly occasioned new Struggles : I was too vain of my Person, and that Propensity which seem’d dead while I was smitten with the Love of God, reviv’d again ; which made me sigh and cry to God continually, that he would be pleas’d to take that Obstacle out of my Way, and make me ugly. I would have chosen to be deaf, blind and dumb, that nothing might divert me from *my Love*.

‘ In a Journey to *Paris*, how many Snares were laid in my Way. I met them almost at every Step, and through Unwatchfulness was often catch’d in them : But, O my Love, how severely didst Thou punish me for them ! O how many Tears did those Faults cost me, which I let myself be drawn into, as it were, against my Will ! Thou knowest, O my God, that Thou didst deal with me sometimes like a Father who pities the Weakness of his Child, and caresses her after her little Faults. How often didst Thou let me see that Thou lovedst me, though I had Blemishes which seem’d to be almost voluntary ? ’Twas the Sweetness of this Love, after my Fall, which caused my greatest Pain ; for the more Thou shewedst Thyself good towards me, the more inconsolable I was, if I but turn’d away a Moment from Thee ; and when I had made a little Slip, I found Thee ready to catch hold of me, and I said to Thee, O my God, is it possible that Thou canst be so indulgent to my Faults ? I that leave Thee thro’ vain Compliances, and a Fondness for frivolous Objects ; and yet no sooner return to Thee, but I find Thee waiting for my Return, and Thy Arms stretch’d out to receive me !

‘ O Sinner! Sinner! Canst thou indeed complain of
 ‘ thy God? Ah, if there is any Justice remaining in
 ‘ thee, acknowledge that thou willingly goest astray
 ‘ from Him; that thou leavest Him against his Will;
 ‘ but that if thou returnest, He is ready to receive
 ‘ thee; and if thou dost not return, that He tries by
 ‘ the strongest and most engaging Motives to win thee
 ‘ to it: Thou turnest a deaf Ear to Him, thou wilt
 ‘ not hear Him; thou sayest, He speaks not to thee,
 ‘ tho’ He calls with all His Might; but ’tis because
 ‘ thou daily turn’st thy deaf Ear, and wilt not hear
 ‘ His lovely and charming Voice. O my Love,
 ‘ Thou didst never cease to speak in my *Heart*, and
 ‘ succour it in the Time of Need.

‘ When I was at *Paris*, my *Confessor* seemed to
 ‘ wonder, seeing me so young. After I had confes-
 ‘ sed, they told me, I could not sufficiently thank
 ‘ God for the Graces He had bestowed on me, and if
 ‘ I knew them, I should be amazed at them, and
 ‘ that if I was not faithful, I should be the most un-
 ‘ grateful of Women. Some would acknowledge,
 ‘ that they never knew a Woman which God held so
 ‘ closely, and in so great a Purity of Conscience.
 ‘ What made it so, was the continual Care Thou, O
 ‘ my God, hadst over me, making me feel Thy *intimate*
 ‘ *Presence*, according as Thou hast promised it
 ‘ us in Thy Gospel, * *If a Man love Me, We will come*
 ‘ *unto him, and make Our Abode with him.* The con-
 ‘ tinual Experience of *Thy Presence* in me, was what
 ‘ preserv’d me. I witnessed what Thy Prophet said,
 ‘ † *Except the Lord keep the City, the Watchman*
 ‘ *waketh but in vain.* Thou, O my Love, wert that
 ‘ faithful *Keeper*, who didst defend it continually
 ‘ against all Sorts of Enemies, preventing the least
 ‘ Slips; or correcting them when a Vivacity of Na-

K 4

‘ ture

* John xiv. 23.

† Psalm cxxvii. 1.

' ture has caus'd them to be committed. But alas,
 ' my Dear Love! when Thou Thyself ceasedst to
 ' watch, how weak was I, and how did my Enemies
 ' get Advantage over me! Let others ascribe their
 ' Victories to their own Faithfulness, as for me, I will
 ' ascribe them only to Thy Paternal Care. I have too
 ' often found my own Frailty and Weakness, and
 ' too much to my Cost, experienced what I should be
 ' without Thee, to presume in the least upon my own
 ' Care and Watchfulness. 'Tis to Thee I owe all,
 ' O my Deliverer! And I greatly rejoice that I do
 ' owe it to Thee.

' During my Stay at *Paris*, I slackened my usual
 ' Exercises, because of the short Time I had to stay
 ' there, and Pain and Dryness had seized my Heart;
 ' for the Hand that sustain'd me was hid, and my
 ' WELL-BELOVED was retir'd. I did many Things
 ' I should not, for I knew the Love and Esteem
 ' some had for me, and suffered them to tell it me,
 ' though I was not alone. I committed other Faults
 ' also, as going with my Neck too bare, though it
 ' was not so much by a great deal as others went. I
 ' wept bitterly, because I plainly saw I was too re-
 ' miss, and that was my greatest Torment. I sought
 ' all about for Him who secretly inflam'd my Heart.
 ' I enquired if they could tell me any Tydings of
 ' Him: But O! hardly any Body knew him. I said,
 ' O *Thou whom my Soul loveth*, hadst Thou been near
 ' me, these Disasters had not happened: * *Tell me*
 ' *where Thou feedest, where Thou makest Thy Flock*
 ' *to rest at Noon*, in the bright Day of Eternity,
 ' which is not like the Day of Time, subject to Nights
 ' and Eclipses. When I say, that I said this to Him,
 ' 'tis to explain myself, for in reality all had passed
 ' almost in Silence, and I could not speak. My Heart
 ' had

* Cant. i. 7.

' had a Language which was without the Sound of
 ' Words, and was understood by its Well-beloved,
 ' as He understands the profound Silence of the WORD
 ' always eloquent, who speaks incessantly in the Bot-
 ' tom of the Soul. O Language, which only Expe-
 ' rience can give the Understanding of! Don't let
 ' any think, that it is a barren Language, and an
 ' Effect of the *Imagination*: 'Tis not in the Imagina-
 ' tion that the silent Language of the WORD in the
 ' Soul is. As He never ceases to *speake*, so He never
 ' ceases to *work*. *Dixit & facta sunt*. He operates
 ' what he speaks in the Soul. This ineffable WORD
 ' communicates to the Soul, in which it resides, a
 ' Facility of Speaking without Words. 'Tis the Speech
 ' of the WORD in the Soul; the Speech of the
 ' Soul by the WORD, the Speech of the Blessed in
 ' Heaven. O how happy is the Soul to whom this
 ' ineffable Speech is communicated! A Speech which
 ' makes itself understood in the same Manner to
 ' Souls, so that amongst them it expresses itself with-
 ' out speaking, and this Expression causes *Union* of
 ' *Grace, Peace and Sweetness*, and is productive of
 ' such Effects, as Experience only can declare. O if
 ' Souls were pure enough to speak in this Manner,
 ' they would participate beforehand of the Language
 ' in Heaven.'

The Concern and Pain she felt after her Faults
 and Transgressions, was so great, ' That 'tis not, *says*
 ' *she*, to be expressed: 'Twas like a devouring Fire
 ' which ceased not 'till the Transgression was puri-
 ' fy'd and done away. 'Twas, *says she*, a Banish-
 ' ment of the very Bottom of my Soul, where I felt
 ' that the SPOUSE had rejected me with Indignation
 ' and Wrath. I could have no Access to Him, and
 ' because I could have no REST out of Him, I knew
 ' not what to do: I was like the Dove let out of the
 ' ARK, which finding no Rest for the Sole of her
 ' Foot

‘ Foot, was constrained to return to the ARK ; but
 ‘ finding the *Window* shut, could only fly about it,
 ‘ without entering into it.

‘ After this, *says she*, I committed a Fault which
 ‘ will for ever render me culpable. I strove as it were
 ‘ against myself, to find a Satisfaction *without*, but
 ‘ could not. This Essay, O my God, served to con-
 ‘ vince me of my Folly, and shewed me the Vanity
 ‘ of those Pleasures which are called *Innocent*. For
 ‘ when I try’d to relish them, I felt a strong Repulse,
 ‘ which join’d with the Remorse I had for my Trans-
 ‘ gression, caused me to suffer greatly, and changed
 ‘ my Diversion into Torment: I said, O my God,
 ‘ this is none of Thee! Nothing but Thee can give
 ‘ solid Pleasure!

‘ One Day, *says she*, as much through Unfaith-
 ‘ fulness as Complaisance, I let myself be drawn to
 ‘ Court, more out of excessive *Vanity* than for the
 ‘ Pleasure of going there. But, O my God, how didst
 ‘ Thou make me sensible of this Fault! After this,
 ‘ I was regal’d at *St. Cloud*, where some other Ladies
 ‘ were invited, and though I seldom went to such
 ‘ Entertainments, yet thro’ *Weakness*, and also through
 ‘ *Vanity*, I suffered myself to be drawn there: But, O
 ‘ my God, how was this Diversion mix’d with *Bitter*,
 ‘ which the other Ladies with me (discreet in the Eye
 ‘ of the World) relished! I could eat nothing there,
 ‘ though ’twas a costly and magnificent Entertain-
 ‘ ment. My Uneasiness appeared on my Counte-
 ‘ nance, though they knew not the Cause of it. O
 ‘ what Tears did that cost me, and how severely didst
 ‘ Thou, my God, punish me for it! Thou with-
 ‘ drewest Thyself from me more than three Months;
 ‘ and in such a manner, that I could see nothing but
 ‘ an angry God for me.

‘ Afterwards,

' Afterwards, my Husband having some Respite
 ' from his almost continual Ailments, was willing to
 ' go to *Orleans*, and from thence into *Touraine*. This
 ' was the last Blaze and Triumph of my Vanity. I
 ' received a great many Visits, and abundance of Ap-
 ' plause. But, O my God, how clearly did I per-
 ' ceive the Folly of Men, who let themselves be taken
 ' with a vain and fading Beauty ! I disliked the Pas-
 ' sion, but according to the outward Man, I could
 ' not dislike that in me which caused it, though as to
 ' the inward Man, I ardently desired to be delivered
 ' from it. O my God, Thou knowest what Affliction
 ' the continual Combat of *Nature* and *Grace* cost me !
 ' Nature pleased itself with the publick Applauses, but
 ' Grace made me dread them. I felt myself as it
 ' were torn and separated from myself, for I plainly
 ' discovered the Hurt which such an universal Ap-
 ' plause did me : And what added thereto, was the
 ' *Virtue* which they esteemed and applauded in me,
 ' join'd to my Youth and Beauty. But, O my God,
 ' they knew not that all the *Virtue* was in Thee only,
 ' and in Thy *Protection*, and all the *Weakness* in
 ' me !

' I went, *says she*, to Confessors to accuse myself
 ' of my Failings, and to bewail my Backslidings ;
 ' but they were not at all sensible of my Pain. They,
 ' O my God, esteemed and approv'd of *that* which
 ' Thou didst condemn : They looked upon that as
 ' virtuous, which I thought detestable to Thy Eyes :
 ' And what overwhelm'd me with Grief, was, that
 ' far from measuring my Faults by Thy *Graces* and
 ' *Favours* towards me, they only considered what I
 ' was in comparison of what I might have been :
 ' So that far from blaming me, they justified me
 ' in those very Things of which I accused myself,
 ' and scarcely look'd upon that as a *slight* Fault,
 ' which in me displeased Thee greatly, O my God,
 ' from

‘ from Whom I had receiv’d so great Mercy and
‘ Forgiveness.

‘ The Heinousness of Faults should not be measured
‘ by the Nature of the Sins, but by the State and Con-
‘ dition of the Person who commits them. The least
‘ Unfaithfulness in a Spouse is more affecting to her
‘ Husband, than very great ones in his Domestick
‘ Servants. I told them the Trouble and Concern I
‘ had for going with my Neck so bare, though it was
‘ more covered than other Women’s of my Age ; but
‘ they assured me I was modestly dress’d, and since my
‘ Husband liked it, there was no Evil in it. But my
‘ *Inward* Director told me the contrary ; but I had
‘ not Strength and Courage enough to follow Him,
‘ and dress myself in such a manner as might look
‘ strange and out of the way, for one of my Years.
‘ Besides, the Vanity and Inclination I had for it,
‘ furnished me with Pretences that appeared the most
‘ just that could be. O! if Confessors did but know
‘ what Hurt they do Women by complying with their
‘ Vanity so easily, and the Evil it produces, they
‘ would be very severe ; for had I found but *one* Con-
‘ fessor who would have told me, that it was not well
‘ for me to be dress’d as I was, I should not have gone
‘ so one Moment ; but my Vanity siding with my
‘ Confessors, and the Women Servants about me,
‘ made me think they were in the Right, and that my
‘ Concern about it was meer Fancy.’

She having from the Time of her *Conversion*, or be-
ing turn’d to God in herself, being then somewhat
above twenty Years old, went through many Trials
and Provings, both inward and outward, at Home and
Abroad : It pleas’d God when she was twenty-eight
Years of Age, to deprive her of her Husband, and
leave her a solitary Widow.

During

During her Abode and Retirement in the remote Parts of *France*, she writ several Pieces, which express'd the Ardor and noble Aspirings of her Love to God, in a lively and feeling manner : They were at first handed about in Manuscript, then copied and dispersed without her Knowledge. A Friend of her's caused one of them, entituled, * *A short and easy Method of Prayer*, to be printed at *Grenoble* ; one Chapter of which, being address'd peculiarly to *Pastors* and *Preachers*, we thought the salutary and excellent Advice contained in it, deserv'd a Translation, and is as follows : ' If those who are concerned with the Conversion of Souls, strove to win their Hearts, by directing them to silent Prayer and an inward Life, they would make many durable and lasting Conversions : But so long as they lay hold of them only by the Outside, and instead of drawing Souls to Christ, by an Occupation of the Heart in Him, load them with abundance of Precepts about exterior Exercises and Performances, very little Fruit comes of it, and that of but small Duration.

' If the Country Curates were zealous in instructing their Parishioners after this Manner, the very Shepherds in tending their Flocks would have the Spirit of the ancient *Anchorets* : And Ploughmen in following the Plough, would hold a blessed Communion with God. Hindicraftsmen fatigued with Labour, would from hence gather eternal Fruits : All Sorts of Wickedness would soon be banished, and the whole Parish would become spiritual.

' Ah ! when the Heart is once gained, all the rest is soon amended. Therefore it is God principally calls for the Heart. By this Means only, Drunkenness,

* *Moyen court & tres-facile de faire Oraison.*

‘ nefs, Cursing and Swearing, Uncleannefs, Hatred,
 ‘ Theft, Things which too much abound amongst
 ‘ Country People, would be taken away : Jesus Christ
 ‘ would reign in Peace every where, and the Face of
 ‘ the Church would be renewed. Heresies sprung up
 ‘ in the World when this inward Way was lost ; and
 ‘ were that but renewed and re-established, it would
 ‘ quickly put an End to them. Error lays hold of
 ‘ Souls only for want of *Faith* and *Prayer* : If our
 ‘ erring Brethren were taught singly to believe, and
 ‘ betake themselves to inward and silent Prayer, in-
 ‘ stead of disputing with them, they would easily be
 ‘ brought to God.

‘ O the inexpressible Losses caused by a Neglect
 ‘ of this inward Way ! O what Account will those
 ‘ Persons have to give to God, who take the Charge
 ‘ of Souls, but neglect to discover this hidden Trea-
 ‘ sure to those whom they serve with the Ministry of
 ‘ the Word.

‘ Some excuse themselves by saying there is Danger
 ‘ in this Way, or that simple People are incapable of
 ‘ Things spiritual : But the Oracle of Truth assures
 ‘ us the contrary, saying, * *The Lord loveth those who*
 ‘ *walk in Simplicity*. But what Danger can there be in
 ‘ walking in the *only* Way, which is Jesus Christ,
 ‘ giving ourselves unto Him, eying him continually,
 ‘ putting our whole Confidence in him, and striving
 ‘ with all our Might after His *purest Love* ?

‘ So far is it from being true, that simple People
 ‘ are incapable of this Degree of Perfection, that they
 ‘ are more fit for it, because they are more teachable,
 ‘ humble and innocent ; and as they reason but little,
 ‘ they

* Prov. xii. 22.

‘ they are therefore not so much wedded to their own
 ‘ Understanding. And being also without Learning,
 ‘ they let themselves be more easily moved by the
 ‘ Spirit of God ; whereas others who are clog’d and
 ‘ blinded by their *Self-sufficiency*, resist the divine In-
 ‘ spiration a great deal more. And God has also
 ‘ declar’d to us, that * *’Tis to His little Ones He gives*
 ‘ *the Understanding of His Law*. And he assures us
 ‘ likewise, That He loves to converse familiarly with
 ‘ the Simple. † *The Lord preserveth the Simple : I*
 ‘ *was brought low, and He helped me*. Let therefore
 ‘ spiritual Fathers take Care they hinder not little
 ‘ Children from coming to Jesus Christ. || *Suffer,*
 ‘ said He to His Apostles, *little Children, and forbid*
 ‘ *them not to come unto me ; for of such is the Kingdom*
 ‘ *of Heaven*. Jesus Christ had not said this to His
 ‘ Apostles, but because they would have hindred the
 ‘ Children from coming to Him.

‘ The Remedy is often applied to the Body, when
 ‘ the Malady is in the Heart. The Reason why so
 ‘ little Reformation is made among the People, espe-
 ‘ cially the working Sort, is, because they are set
 ‘ about outward Performances ; and every thing of
 ‘ that kind soon passes away : But if at first one gave
 ‘ them the Knowledge or Key of the inward Way, the
 ‘ Outside would afterwards be reformed most easily and
 ‘ naturally. And this is very easy to be done : Do
 ‘ but teach them to seek God in their Hearts ; to think
 ‘ on Him ; to return to Him, finding themselves
 ‘ gone astray ; to do and suffer all Things with a
 ‘ Design to please Him : This is directing them to
 ‘ the Source of all Graces, and helping them to find
 ‘ there all that’s necessary for their Sanctification.

‘ You

* Psal. cxix.

† Psal. cxvi. 6.

|| Mat. xix, 14.

' You are therefore most earnestly intreated, O
 ' all you who have the Charge of Souls, straight-
 ' ways to put them in this Way, which is Jesus Christ,
 ' and 'tis He who intreats it of you, by the Blood
 ' which He has shed for those Souls He has intrusted
 ' you with. * *Speak ye to the HEART of Jerusalem.*
 ' O Dispensers of His Graces! O Preachers of His
 ' Word! O Ministers of His Sacraments! Establish His
 ' Kingdom, and to establish it truly, make Him reign
 ' over HEARTS. For since 'tis the Heart only which
 ' can oppose itself to His Empire, 'tis by the Sub-
 ' jection of the Heart, that His Government is
 ' mostly honoured. † *Give ye Glory to God's Holiness,*
 ' *and He shall become your Sanctification.* Make ye
 ' particular *Catechisms* to teach them to pray, not by
 ' Reasoning and Method, (simple People not being
 ' capable of this) but a Prayer of the Heart, and not
 ' of the Head; a Prayer of the Spirit of God, and
 ' not of Man's Invention.

' Alas! Men will be making studied Prayers, and
 ' while they seek to adjust them too much, they
 ' render them impossible. They have driven away
 ' the Children from the best of Fathers, in trying
 ' to teach them a Language too refined. Go poor
 ' Children, speak to your Heavenly Father in your
 ' natural Language, how coarse and mean soever it
 ' be; 'tis not so to Him. A Father loves a Suppli-
 ' cation which Love and Fear may put in Disorder,
 ' better than a dry, vain, and empty Speech well
 ' studied. O how some Glances and Looks of Love
 ' charm and ravish Him! They express infinitely
 ' more than all fine Language or Reasoning can do.

' Men

* Isa. xl. 2.

† Isa. viii. 13, 14.

' Men going about to teach by Method, how to
 ' love even *Love* Himself, have lost in a great measure
 ' this very Love. O how unnecessary it is to teach
 ' an Art to Love! The Language of *Love* is unintel-
 ' ligible and foreign to him who does not love, but
 ' very plain and natural to him who loves; and we
 ' cannot learn better how to love God, than by loving
 ' Him. In this Science, the meanest Persons often
 ' become the most expert, because they go more
 ' simply and cordially about it. The Spirit of God
 ' does not want our Adjustments; He takes when He
 ' will Shepherds, and makes *Prophets* of them, and is
 ' so far from shutting the House of Prayer against any
 ' as some imagine, that He leaves the Door open
 ' to every one, and *Wisdom* is bid to cry in publick
 ' Places, * *Whoso is Simple, let him turn in hither*;
 ' as for him that wanteth Understanding, *she saith*
 ' to him, *Come eat of my BREAD, and drink of*
 ' *the WINE which I have mingled.* And does not
 ' Jesus Christ thank His Father, † *That he hath hid-*
 ' *den His Secrets from the Wise, and hath revealed them*
 ' *to Babes.*'

In another Place, speaking of her Confessor, who
 was ignorant of this inward Prayer, she says, ' O
 ' my God, if one did but know the Value of silent
 ' Prayer, and the Advantage which the Soul reaps in
 ' conversing with Thee, and of what Consequence it
 ' is to Salvation, every one would be diligent and
 ' assiduous therein. 'Tis a strong Place, into which
 ' the Enemy can never enter. He may indeed at-
 ' tack and besiege it, and make a great Noise about
 ' its Walls; but provided we keep within, he can
 ' do us no Harm. Children should be taught the
 ' Necessity of this Prayer, even as they are taught the
 L ' Necessity

* Prov. ix. 4, 5.

† Mat. xi. 25.

• Necessity of their Salvation. But alas ! to their
 • great Loss they are told, there is a Heaven and a
 • Hell, and that they must endeavour to avoid the
 • one, and get to the other ; but are never taught
 • the easiest and shortest Way to get thither. Now
 • silent Prayer is nothing else but the short Way to
 • Heaven, and the short Way to Heaven is silent
 • Prayer ; a Prayer which all the World is capable of,
 • not discursive Reasonings, nor a Work of the Head,
 • or Memory, or the Fruits of Learning and Study,
 • which only fill the Mind with empty Notions, but
 • seldom fix it ; nor does it warm the Heart, but leaves
 • it cold and languishing. O poor People, tho' of low
 • and very small Capacities, Children of no Learning
 • or Reasoning, weak Minds which can retain nothing,
 • come ye to *silent Prayer*, and you shall become learn-
 • ed ! O ye great, wise and rich, how much soever,
 • have you not all a Heart capable of loving what is
 • proper for you, and of hating what is not ? Love, O
 • love ye the *Sovereign Good* ; hate the Sovereign Evil,
 • and ye shall be very learned. When you love any
 • one, do you know the Reasons of the Love and its
 • Definitions ? No certainly ; you love because your
 • Heart is made to love what it finds amiable and
 • lovely. Is there any thing more amiable and lovely
 • than God ? You know very well that He is *lovely* ;
 • don't say then that you do not know Him : You
 • know that He made you, and that He died for you.
 • But if these Reasons are not sufficient, which of you
 • does not feel some Want, or has some Evil or Disgrace
 • befallen you ? Which of you does not know how to
 • express the Evil, and to ask the Remedy for it ?
 • Come then to this Source of *All Good*, and without
 • troubling yourselves to make your Complaints to
 • weak and feeble Creatures, who cannot ease you,
 • come to *Silent Prayer*, lay your Griefs before God,
 • ask for His Grace, but above all come and love.
 • No-body can exempt himself from loving, for no-
 • body

' body can live without a Heart, nor the Heart with-
 ' out Love. Why then do you amuse yourselves about
 ' finding the Reasons to love even *Love Himself* ?
 ' Let us love without reasoning upon Love, and we
 ' shall find ourselves fill'd with Love, before others
 ' have learn'd the Reasons which induce to love. O
 ' *Taste and See*, taste of Love, and you shall be more
 ' learned in Love than the greatest Philosophers ! In
 ' Love, as in almost every Thing else, Experience
 ' teaches better than Reasoning. Come, drink of this
 ' Fountain of living Water, instead of amusing your-
 ' selves with the broken Cisterns of the Creature,
 ' which far from allaying your Thirst, do but increafe
 ' it. O ! did you but drink of this Fountain, you
 ' would seek for no other to quench your Thirst ; you
 ' would have no more Thirst for Things of this
 ' World, provided that you always continue to drink
 ' at this *Fountain* ; but if you leave it, Alas ! your
 ' Enemy gets the Advantage, and he will give you
 ' of his poisoned Waters, which though seemingly
 ' pleasant to your Taste, will deprive you of Life.'

We have heard what Advice and Instruction this
 Lady has given to *Pastors* and *Teachers*, and how ar-
 dently she invites Persons of all Ranks and Degrees,
 * to Taste how good the Lord is, to turn their Minds
 inward to Him, but above all to love Him : To this
 we think proper to annex the Advice she gave to
 one who was designed to be a *Preacher*, in answer to
 a Letter of his.

L 2

' S I R,

S I R,

‘ **Y**OUR Simplicity and Candour mightily
 ‘ please me. What you write to me concerning
 ‘ your State and Condition, adds to the Dislike I
 ‘ always have of those who put their Children into
 ‘ Employments and Callings, before they are capa-
 ‘ ble of chusing for themselves. But since you are
 ‘ not at Liberty to disengage yourself from your
 ‘ present State, you must endeavour to make some
 ‘ Use of it. Now I cannot think that you are obli-
 ‘ ged to preach often: However, to make Use of
 ‘ your *State*, such as it is, I would observe these
 ‘ particulars.

‘ 1. Not to preach Controversy: For it often
 ‘ happens that such preach Falshood, when they be-
 ‘ lieve they are preaching the Truth; besides, nothing
 ‘ narrows and dries up the Heart so much as *that*.

‘ 2. Never preach to make Ostentation of your
 ‘ Learning and Knowledge, nor your Eloquence;
 ‘ but preach the Gospel simply, above all, the * *Gos-
 ‘ pel of the Kingdom of God*. Give them to understand
 ‘ that *the Kingdom is near at Hand*; that the Source of
 ‘ all the Disorders which are in the World, (among
 ‘ those who profess to believe the Gospel) is their
 ‘ Neglect and Forgetfulness of that Saying of *Jesus
 ‘ Christ*. Had they but given heed to it, they would
 ‘ have seen it their incumbent Duty, to have sought
 ‘ for this *Kingdom* in the Place where *Jesus Christ* told
 ‘ us it was, that is, *within us*. Whenever we seek it
 ‘ there in Simplicity, and with a real Introversion
 ‘ of our Minds to God, we never fail of finding it
 ‘ there.

‘ 3. This

* Mark i. 14, 15.

‘ 3. This Introversion of our Minds, is the Beginning of the Ways of God, which all *Christians* should be first taught. Then teach them to recollect themselves often and be silent, and * *seek*, as *David* says, *the Face of the Lord*. There are hardly any Persons that are desirous to seek God in their *Hearts*, in a sincere and upright manner, but what find Him there. We all of us † *are the Temples of the living God*, where He desires to *dwell* more than in Temples made by Men’s Hands. ’Tis the Temple He Himself has built, in which he exercises a perpetual Priesthood.

‘ 4. O how Men are to be pitied who are ignorant of these great Truths ! || *They honour God with their Lips, but their Heart is far from Him*. Thus being turned outward, they know nothing but what affects their Senses ; they are given up to their Enemies, which are unclean Spirits, the Lust of the Flesh, the Lust of the Eye, and the Pride of Life ; and they are led and acted by Covetousness, Vanity, and a boundless Ambition. They live as without God, and as if they were born only for this World. If they pay any Worship to God, ’tis so very superficial, that it makes no Impression on them ; and all their Lives long they forget *that* God who is so near them, as that they might enjoy and possess him every Moment. God has created them on purpose to make them infinitely happy by possessing Him, and they make themselves extremely miserable, by striving to possess all Things *out* of Him ; but yet they possess nothing in those Things which they believe they possess, because, whatsoever is *out* of us, is not truly possessed, and whatsoever may be taken from us, or that we may lose, is not really ours ; but that which is *in* us, and

L 3

‘ in

* Psal. cv. 4.

† 2 Cor. vi. 16.

|| Mat. xv. 8.

‘ in which we are. This Happiness is so great, and
 ‘ the *Possession* so certain, that Jesus Christ assures His
 ‘ Apostles, that * *No Man can deprive them of their*
 ‘ *Joy.*

5. ‘ O what Good you would do with such Ser-
 ‘ mons ! But to render them efficacious, they must be
 ‘ the Product of your Love and intire Obedience to the
 ‘ Spirit of God, and must flow from a real inward Ex-
 ‘ perience. They must not be the Fruits of a dry and
 ‘ mere speculative Study, which causes us to deceive
 ‘ ourselves by the glimmering Lights of our Minds,
 ‘ and unwillingly to deceive others. I pray God give
 ‘ you not only the Knowledge of what I tell you, but
 ‘ moreover, put you in a Situation the most conveni-
 ‘ ent for His Glory and your own Good. ’Tis an ex-
 ‘ cellent Thing in the Beginning, and for a good time
 ‘ afterwards, to keep a close Retirement, in order to
 ‘ be fill’d with the Spirit of God, and then to commu-
 ‘ nicate of it to others : For no Man can give what he
 ‘ has not ; or if he has something, he may give what
 ‘ is but barely necessary for himself, not being yet ar-
 ‘ rived to the Source where he that is arrived may al-
 ‘ ways give, and shed abroad without being empty’d.
 ‘ But O the Fruit a Man produces, when in Preach-
 ‘ ing he lets himself be mov’d by the Spirit of God !
 ‘ The greatest Good of all is to gain Souls to Him who
 ‘ has redeem’d them with His Blood : But the Misery
 ‘ of it is, Men do not profit with this precious Blood
 ‘ for want of knowing how to use it. If you preach in
 ‘ this manner, you will find that your Sermons, far
 ‘ from exhausting you, will fill you more and more
 ‘ with God, who loves to give abundantly of what
 ‘ we shed abroad for His Glory only, without seek-
 ‘ ing ourselves.’

To

* John xvi. 22,

To this excellent and salutary Advice for a *Preacher*, we shall subjoin part of another Letter which she writ to a Person of some Eminence in the Church; by which the *Extensiveness* of her Views, the *Vastness* of her Spirit, and the *strong Desire* she had to see the REIGN of Christ established in all Hearts, will clearly be discerned.

‘ S I R,

‘ **T**HE primitive Disciples of Christ were all
 ‘ of them inward and spiritual, and when Jesus
 ‘ Christ said to them, * *It is expedient for you that I*
 ‘ *go away: For if I go not away, the COMFORTER*
 ‘ *will not come unto you:* He intended thereby to draw
 ‘ them off from that which was sensible, though very
 ‘ holy; and to prepare their Hearts to receive the
 ‘ Fulness of the Holy Spirit, which He looked upon
 ‘ as the *One Thing* necessary. Nor did He give
 ‘ them many Prayers as *John* did his Disciples. And
 ‘ ’twas only at their Solicitation that He gave them
 ‘ that *One*, which contains the whole spiritual Progress
 ‘ in a very wonderful Manner: And He even then
 ‘ prevents and stops them from using it, saying,
 ‘ *When thou prayest, enter into thy Closet* (which is
 ‘ nothing but the Heart) *and when thou hast shut thy*
 ‘ *Door,* (which signifies inward Retirement) *pray to*
 ‘ *thy Father which is in secret.* And in another Place
 ‘ He tells them, they should speak but little, be-
 ‘ cause the *Father* knows what they want before they
 ‘ ask him.

‘ O Sir, How much it is to be wished, that all
 ‘ might live in and by God! We may hope that
 L 4 ‘ this

* John xvi. 7.

‘ this will one Day come to pass, since we see al-
 ‘ ready, that in those Persons who are become inward
 ‘ and spiritual, and in whom Jesus Christ reigns,
 ‘ every Thing that is outward falls from their Hand,
 ‘ without taking the least Notice of what is transient,
 ‘ but contenting themselves with what is wrought *in*
 ‘ them.

‘ ’Tis *Sir*, of very great Consequence to prepare
 ‘ Souls for the *Reign* of God in them, making them
 ‘ to look upon Him as present *in* them, and not to
 ‘ let themselves be diverted from that *Great Object*
 ‘ but as little as possible. And when the Weakness
 ‘ and Rovings of their Thoughts and Imagination di-
 ‘ vert them from it, they must retire inwards by an
 ‘ Act of Desire and Love. If Souls were accustomed
 ‘ to *that*, they would soon become spiritual. But alas!
 ‘ Pastors tell them not a Word about it, but on the
 ‘ contrary, turn those aside who have a Drawing to-
 ‘ wards it.

‘ If Souls were thus turned, there would be none,
 ‘ but what, in their Conversion from Sin to Grace,
 ‘ would become inward and spiritual. We have seen
 ‘ this Experiment tried, and in Places where such
 ‘ Pastors have been, *All*, even to the very Children,
 ‘ have been spiritual.

‘ This then is the Way that *Pastors*, in what Part
 ‘ of the World soever they be, ought to direct Souls,
 ‘ that so they may *prepare*, as St. *John* did, *the Way*
 ‘ of the Lord: * *Every Mountain and Hill is brought*
 ‘ *low*, by taking away all Love of our own *Excellence*,
 ‘ which has a great liking to extraordinary Ways and
 ‘ Performances, in which the Devil and Nature rest
 ‘ satisfied, and find their Account. *Every Valley is*
 ‘ *fill’d*

* Luke iii. 3, 5.

' fill'd by being occupied in God and Jesus Christ only ;
 ' for every Thing that is not God, though it seem
 ' to fill the Heart, leaves but a sad Vacuity, very dif-
 ' ferent from the *Humility* and *Annihilation* which the
 ' real Fulness of God works. For we ought to know,
 ' that the more God fills the Soul with Himself, the
 ' more He empties it of every Thing that is not
 ' Himself ; so that all other Objects disappear to the
 ' Eye of the Soul, and the Soul finds a *Void* in which
 ' the PURE LIGHT is. Every Thing that stops or
 ' bounds the *Light*, gives it a Reflection and Di-
 ' stinction ; but that which bounds it not, gives it an
 ' immense Clearness and Purity. 'Tis therefore said,
 ' * *That the Lord would dwell in the thick Darkness ;*
 ' because the Excess of His Light puts the Soul as it
 ' were in Darkness, not letting it discern any Thing ;
 ' and 'tis that which defends it from all Error.

' I therefore conjure you, *Sir*, to aid and assist Souls
 ' as much as you can, and to prepare as afar off, the
 ' *Reign* of God in them. For we must not persuade
 ' ourselves, that the *Reign* of God will be established
 ' by any Thing that is outward and splendid, but by
 ' little and little, by the *inward* Way. An Union of
 ' all Wills in LOVE, will make an Union of all
 ' the great Bodies dispersed, which can never be united
 ' any other Way. This is the Spirit of the Church
 ' which must be spread over *All*, according to the
 ' Predictions of the *Royal Prophet*, *Thou sendest forth*
 ' *Thy Spirit, they are created ; and Thou renewest the*
 ' *Face of the Earth*, Psal. civ. 30.

' There are some who looking for a *Reign* that
 ' is outward and splendid, have remained outward
 ' themselves, and have not let Jesus Christ reign in
 ' them ;

* 1 Kings viii. 12. 2 Chron. vi. 1.

‘ them ; and by waiting for an *Event* which will never
 ‘ happen in that manner, they do not renounce and
 ‘ deny themselves ; they become not inward and spi-
 ‘ ritual, and so block up the Way of that which they
 ‘ expect and look for. O that I could at the *Expence*
 ‘ of my LIFE, make all the World see the Ne-
 ‘ cessity of subjecting ourselves to Jesus Christ, of
 ‘ resigning up *our* Liberty, and giving Him an *entire*
 ‘ Power over us !’

The *Reader* now sees the main Scope and Ten-
 dency of this Lady’s Writings ; the ardent Desire of
 her Soul, the Meditation of her Heart, and the *Bur-*
then of her *Song*. All her Writings, *Verse* and *Prose*,
 tend only to the Establishing PURE LOVE, and the
Reign of Christ in the Heart. For this she travel’d
 in divers Places of *France*, conversed with the *Learned*
 and the *Unlearned*, with *Bishops* and *Doctors*, with
Abbots and *Abbeesses* ; and her Travels and Conversa-
 tion were often blessed and crown’d with Success,
 which we shall take Notice of hereafter. But some
 we think, will be curious to know, since she sets so little
 by that which is Outward in Religion, what she
 thought of the *Invocation* of Saints, and the *Eucharist* ;
 Things in so high Esteem among those with whom
 she lived and had her Education.

As to the *Invocation* of Saints, says she, ‘ * One
 ‘ Day as I was thinking in myself, whence it came,
 ‘ that the Soul which begins to be united to God,
 ‘ though

* Un jour comme je pensois en moi-même d’où vient que
 l’ame qui commence d’être unie à Dieu, quoiqu’elle se trouve
 unie aux Saints en Dieu, n’a cependant presque point d’instinct
 de les invoquer ? Il me fut aussi tôt mis dans l’esprit, que les
 domestiques avoient besoin de credit & d’intercesseurs mais
 que l’Epouse obtenoit tout de son Epoux, même sans lui rien
 demander : il la previent avec un Amour infini.

though it finds itself united to the Saints in God, has
 nevertheless scarce any Instinct to invoke them ; it
 was presently put into my Mind, that Domestick
 Servants had Occasion for *Recommendation* and *In-*
terceders ; but that the Spouse obtained every Thing
 of her Husband, without asking any Thing of
 Him, for He prevented her by His infinite Love.
 O Lord, how little art Thou known ! They ex-
 amine my Actions ; they say that I repeat not the
 * *Chaplet* ; that 'tis because I pay no Devotion to the
 Holy Virgin. O Holy *Mary*, thou knowest how
 much my Heart is united to thee in God, and the
 Union which God has made between us in Himself !
 Yet not notwithstanding I can do nothing but what
 Love causes me to do. I am entirely devoted to
 Him, and whatsoever He wills.*

In another Place she says, † The very deep and
 profound Sense of God I was in, swallowed up every
 Thing ; I could neither see the Saints nor the Holy
 Virgin out of God, but I saw them all in God ; not
 being able without Difficulty to distinguish them
 from Him ; and though I tenderly loved certain
 Saints, as *St. Peter*, *St. Paul*, *St. Magdalen*, *St.*
Teresa, all who were inward and spiritual, yet I
 could not figure to myself any Ideas or Images of
 them, nor *invoke* them out of God.*

And

* A Bead Roll or String of *Pater-Nosters* and *Ave-Mariass*.

† Cet absorbement en Dieu où j'étois, absorbit toutes choses,
 je ne pouvois plus voir les Saints ni la Sainte Vierge hors de
 Dieu ; mais je les voiois tous en lui, sans les pouvoir distinguer
 de lui qu'avec peine ; & quoique j'aimasse tendrement certain
 Saints, comme *S. Pierre*, *S. Paul*, *Ste. Madeleine*, *Ste. Thérèse*,
 tous ceux qui avoient de l'interieur, je ne pouvois cependant
 m'en faire d'especes, ni les invoquer hors de Dieu.

And now as to the *Eucharist* ; in one of her Letters, she says to a certain Person, “* As to what you ask me, ‘ if the Body and Blood of our Lord are in the Bread ‘ and Wine which they give you at the Supper ? I do ‘ not believe it : But ’twould be too long a Discussion ‘ to tell you where it TRULY is.’

And upon *John vi. 53.* *Then Jesus said unto them, verily I say unto you, Except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you.* ‘ This Verse, *says she*, is so plain for the TRUTH of ‘ the Body and Blood of Jesus Christ in the Eucharist, ‘ that one cannot help wondering how it can be ‘ misunderstood. There were in the Time of Persecu- ‘ tion a great many Saints who lived solitary, some hid ‘ in Caverns, who could not receive Sacramentally ‘ the Body and Blood of Jesus Christ : But they re- ‘ ceived it Mystically, having an entire Communica- ‘ tion with His Spirit ; which is a spiritual Commu- ‘ nion very high and exalted : Jesus Christ was their ‘ *Life*, their Principle and their Center : It was like ‘ a choice *Elixir* which insinuates itself in an hidden ‘ manner into all the Parts of the Soul, as Nourish- ‘ ment is carried into all the Parts of the Body. Souls ‘ in this State have a perpetual Communion with ‘ Christ : But those who receive Him Sacramentally ‘ with requisite Dispositions, feel great Effects from it,

‘ O if one could but conceive the Grandeur and Ex- ‘ cellence of this spiritual Communion, in which Jesus ‘ is the Soul of our Soul, and the Life of our Life, in ‘ which the Soul remains as dead under the Operation ‘ and Hand of God, that it may act only by Him, as ‘ it

* Pour ce que vous me demandez, si le corps & le sang de notre Seigneur sont dans le pain & le vin qu'on vous donne a la Cene, je ne le croi pas ; mais ce seroit une trop Longue discus- sion de vous dire ou il est veritablement.

‘ it only lives in and by Him ! O Thou who after
 ‘ Thy Resurrection, enteredst when the Doors were
 ‘ shut ; O enter into those Hearts which are shut
 ‘ against every Thing that is not Thee ! But come
 ‘ also to those who shut up the Entrance of their Souls
 ‘ against Thee : Let the Doors open by *Contrition*.
 ‘ * *Open ye everlasting Gates, and the King of Glory*
 ‘ *shall come in.* O Soul open to the Grace and Love
 ‘ of Jesus Christ, and thou wilt partake of every thing
 ‘ that He is ! He who communes in this manner, has
 ‘ TRULY *the Life in him*, because he has Jesus Christ
 ‘ the Source of Life, which enlivens all Things. He
 ‘ raises again those who are dead by Sin ; but He
 ‘ raises again much more abundantly the Dead in
 ‘ *Adam*, for He becomes their true and *only Life*.’

If we compare the *Archbishop of Cambray's* Exposition of the *Bread* which Christ taught his Disciples to pray for, and also the *Bread* which is Christ's Body, we shall find it exactly the same with this Lady's Exposition of the *Flesh and Blood of Christ*.

‘ † What, (says the Archbishop of *Cambray* upon
 ‘ these Words, *Give us this Day our daily Bread*) is
 ‘ this Bread, O my God ? 'Tis not only the Support
 ‘ that

* Plal. xxiv. 7.

† *Donnez-nous aujourd'hui notre pain quotidien.* Quel est-il ce pain, ô mon Dieu ? Ce n'est pas seulement le soutien que votre Providence nous donne pour les necessités de la vie : C'est, encore cette nourriture de verité que vous donnez chaque jour à l'ame. C'est un pain qui nourrit pour la vie éternelle ; qui fait croître, & qui rend l'ame robuste dans les épreuves de la foi. Vous le renouvez chaque jour. Vous donnez au dedans & au dehors précisément ce qu'il faut à l'ame pour s'avancer dans la vie de la foi, & dans le renoncement à elle même. Je n'ai donc qu'à manger ce pain, & qu'à recevoir en esprit de Sacrifice tout ce que vous me donnerez d'amer, dans les affaires extérieures, & dans le fond de mon cœur ; car tout ce qui m'arrivera

' that Thy Providence gives us for the Necessities of
 ' Life ; 'tis also that Nourishment of Truth Thou
 ' daily gives the Soul. 'Tis a Bread which nourisheth
 ' up to Eternal Life, which makes it grow, and gives
 ' the Soul Strength in the Trials of its Faith. Thou
 ' renewest it Day after Day. Thou givest inwardly
 ' and outwardly, just so much as is necessary for the
 ' Soul to grow in the Life of Faith, and in the Denial
 ' of *Self* : I have then nothing to do but to eat this
 ' Bread, and with a resign'd and submissive Mind take
 ' all the bitter Things Thou shalt send me in my out-
 ' ward Affairs, and also in the inmost of my Heart ;
 ' for every Thing that happens to me in the Course of
 ' the Day, is my daily Bread, provided I refuse not
 ' to accept it from Thy Hand, and nourish myself
 ' with it.'

In another Place the Archbishop of *Cambray* per-
 sonating such as go to receive the Lord's Supper, and
 like the *Corinthians* of old, take the Bread without dis-
 cerning the Lord's Body, says, ' * Hitherto, O my
 ' Saviour, I have not been nourished with Thy *Truth* ;
 ' I have

arrivera dans le cours de la journée est mon pain quotidien,
 pourvu que je ne refuse pas de le prendre de votre main, & de
 m'en nourrir.

* Jusqu'ici, ô mon Sauveur, je ne me suis point nourri de
 votre Verité, je me suis nourri des Cérémonies de la Religion,
 de l'éclat de certaines vertus qui élèvent le courage ; de la
 bienfaisance, de la régularité des Actions extérieures, de la victoire
 que j'avois besoin de remporter sur mon humeur pour ne mon-
 trer rien qui ne fût parfait. Voilà le voile grossier du Sacre-
 ment. Mais le fond du Sacrement même, mais cette vérité sub-
 stantielle, & au-dessus de toute Substance bornée & comprise,
 où est elle ? Helas ! je ne l'ai point cherchée ; j'ai songé à
 régler le dehors sans changer le dedans. Cette adoration en
 esprit & en vérité, qui consiste en la destruction de toute
 volonté propre, pour laisser régner en moi celle de Dieu seul,
 m'est encore presque inconnue. Ma bouche a mangé ce qui
 est

' I have been nourish'd with the Ceremonies of Reli-
 ' gion, with the Appearance and Splendor of certain
 ' Virtues which gives Courage ; with a good Behavi-
 ' our and Regularity of outward Actions ; with a Vic-
 ' tory which I was obliged to gain over my Temper,
 ' that I might show nothing but what was compleatly
 ' becoming. But the Essence of the Sacrament itself ;
 ' but this SUBSTANTIAL TRUTH, far above all
 ' SUBSTANCE LIMITED and COMPRISED, where
 ' is it? Alas! I have not sought it ; I have thought
 ' only of regulating the Outside without a Change
 ' *within*. That Worship *in Spirit and in Truth*, which
 ' consists in the Destruction of all Self-will, to let
 ' God's

est extérieur & sensible dans le Sacrement, & mon cœur n'a point été nourri de cette Verité substantielle.

Nourriture sainte & miraculeuse ! Nul ne peut vous manger
 dignement qu'il ne meure d'une mort parfait. Nul ne peut
 vous manger dignement, qu'il n'ait en soi la Source & le gage
 essentiel de la vie. Quiconque vous mange comme il doit, meurt
 entierement a lui-même ; mais en même tems qu'il meurt il re-
 fuscite pour vous. Vous êtes une nourriture medecinale, vous
 êtes force pour les foibles ; vous êtes une nourriture qui fait
 perir sans ressource ceux qui n'ont pas la force de la soutenir ;
 vous êtes donc en même tems la nourriture des forts. O Pain
 celeste, qui transformez les hommes en Anges, & les serviteurs
 en enfans ! corrigez mes imperfections, guerissez toutes mes
 foiblesses, & donnez-moi une force digne de vous. Faites-moi
 mourir à la mort, & resusciter à la vie, de maniere qu'étant ainsi
 resuscité, je ne fasse plus des Actions de mort que donnent les
 choses de la terre ; mais que nourri des azimes de la verité &
 de la sincerité, je ne goûte que les choses celestes, dans lesquelles
 consiste la vie. Que ma vie charnelle soit morte, & cachée en
 Dieu avec vous ; pendant que resuscité aussi avec vous, je vivrai
 d'un esprit dé gagé de la corruption de la terre, & attaché a
 l'incorrupible des choses du Ciel, où vous regnez assis à la
 droite de votre Pere dans l'immensité de la gloire que vous pos-
 sedez pour jamais, & que vous communiquerez éternellement a
 vos Eus, au nombre desquels je supplie votre misericorde infinie
 de recevoir mon indignité. *Amen.*

' God's Will only reign *in* me, is still almost unknown
 ' to me. My *Mouth* has eaten that which is outward
 ' and sensible in the Sacrament, and my *Heart* has
 ' not been nourished with this *substantial Truth*.

' O Holy and Miraculous Nourishment ! No-body
 ' can eat Thee worthily, unless he die a *perfect Death*.
 ' No-body can eat Thee worthily, unless he have *in*
 ' himself the Source and very Earnest of Life. Who-
 ' soever eats Thee as he ought, dies intirely to himself,
 ' but at the same Time he dies, he rises again for
 ' Thee. Thou art an healing Nourishment ; Thou
 ' art Strength for the Weak ; Thou art a Nourish-
 ' ment which inevitably causes them to perish who
 ' have not Strength to bear it ; Thou art therefore at
 ' the same Time the Nourishment of the Strong. O
 ' Heavenly *Bread*, that changeest Men into Angels,
 ' and Servants into Children ! Correct my Imperfecti-
 ' ons ; Cure all my Weaknesses, and give me Strength
 ' and Power worthy of Thee. Make me die to Death,
 ' and rise again to Life ; so that, being thus risen, I
 ' may no more do the Actions of Death ; that I may
 ' no more have a Liking of that Death which the
 ' Things of this World give : But being nourished
 ' with the * *unleavened Bread of the TRUTH and SIN-*
 ' *CERITY*, I may relish only Heavenly Things, in
 ' which is Life. Let my carnal Life be dead, and
 ' † *bid with God in Thee*, that while I am risen again
 ' with Thee, I may live with a Mind freed from the
 ' Corruption of the Earth, and fixed upon the Incor-
 ' ruptibility of Things in Heaven, where Thou reign-
 ' est, sitting at the Right Hand of Thy Father, in
 ' the immense Glory which Thou possessest for ever,
 ' and which Thou wilt eternally communicate to Thy
 ' Elect,

* 1 Cor. v. 8.

† Coloss. iii. 3.

‘ Elect, of which Number, I beseech Thy infinite
 ‘ Mercy to receive me Thy unworthy Servant. *Amen.*’

Having now given the *Reader* a *Taste* of the Lady
Guion’s Doctrine and Writings, we shall set forth
 some *Fruits* of her Conversion and Travels.

‘ A Lady, *says she*, whom I was us’d sometimes to
 ‘ visit, *Governess* of our Town, having taken a
 ‘ Liking to me, because, as she was pleas’d to say,
 ‘ my Person and Manners were agreeable to her,
 ‘ would tell me sometimes, that she observed some-
 ‘ thing in me more than common. I believe the In-
 ‘ tenseness of my inward Recollection might appear
 ‘ outwardly on my Countenance ; for one Time there
 ‘ was a Gentleman of Fashion, who said to my
 ‘ Husband’s Aunt, *I saw the Lady your Niece, and*
 ‘ *one may plainly perceive that she has not lost the Pre-*
 ‘ *sence of God ;* which when I was told, it surprized
 ‘ me much, for I did not believe that such an one as
 ‘ he did know what it was to have God so present.
 ‘ This Lady, I say, began to be touch’d with a Sense
 ‘ of God, insomuch that having a Mind once to carry
 ‘ me to the Play-house, and I shewing an Unwilling-
 ‘ ness to go, for I never went there, and excusing my
 ‘ self by reason of my Husband’s Indisposition ; she
 ‘ press’d me strongly, and said, *Such a continual In-*
 ‘ *disposition as my Husband’s was, should not binder me*
 ‘ *from taking some Diversion ; and that I was not of an*
 ‘ *Age to be confin’d to the Sick like a Nurse.* I then
 ‘ gave her several Reasons why I did so ; but she per-
 ‘ ceiv’d ’twas more from a religious Principle that I
 ‘ went not to the Playhouse, than because of the In-
 ‘ disposition of my Husband ; and being very desirous
 ‘ to know what I thought of *Plays*, I told her that
 ‘ I did not approve of such Diversions, but more
 ‘ especially for *Christian Women*. She being much

M

‘ older

‘ older than I was, what I said to her, made a great
 ‘ Impression on her Mind, and she never went after-
 ‘ wards to the Play-house.

‘ Another Time being with her, and a certain Lady
 ‘ who was a great Talker, and had read the *Fathers* ;
 ‘ they began to speak much of God : This Lady spoke
 ‘ *learnedly* of Him : I hardly said any Thing, for I
 ‘ was inwardly drawn to Silence, and being troubled
 ‘ also in myself at such Kind of Talk of God. The
 ‘ Lady, my Acquaintance, came the next Day to
 ‘ see me, and told me, that God had so touch’d her,
 ‘ that she could resist no longer. I attributed the
 ‘ *Touch* to something the other Lady had spoken ;
 ‘ but she said to me, *Your Silence had something in it*
 ‘ *which spoke to the Bottom of my Soul, and I could not*
 ‘ *relish what she said.* Then we spake one to the
 ‘ other with open Hearts.

‘ ’Twas at that Time, O my God, that Thou en-
 ‘ teredst so into the Bottom of her Heart, that Thou
 ‘ never withdrewest Thyself from it afterwards, so
 ‘ long as she lived. Her Soul remain’d so a-thirst for
 ‘ Thee, O my God, that she could hardly bear to
 ‘ hear speak of any thing else. And as Thou wouldst
 ‘ have her All to Thyself, Thou at the End of three
 ‘ Months tookest her Husband away, whom she
 ‘ loved extremely, and by whom she was much be-
 ‘ loved. Thou didst send her such terrible Crosses,
 ‘ and at the same Time such Abundance of Thy
 ‘ Grace, that Thou becamest absolute Master of her
 ‘ Heart.

‘ After the Death of her Husband, and the Loss
 ‘ of all her Substance, she went to reside about
 ‘ twelve Miles from us, upon a small Estate she
 ‘ had remaining. She got my Husband’s Consent,
 ‘ that

' that I might go and be with her a Week to com-
 ' fort her under her Losses. God gave her by my
 ' Means all she wanted. She had a great deal of
 ' Good Sense and Understanding. She wonder'd
 ' that I should speak to her of Things so much
 ' above my Age and Capacity: I myself should
 ' have wondered, if I had reflected on it, for my na-
 ' tural Capacity was not capable of such Things.
 ' 'Twas Thou, O my God, who gavest them to
 ' me for her Sake, causing the *Waters of Grace* to
 ' flow into her Soul, without regarding the Un-
 ' worthiness of the Pipe through which Thou wert
 ' pleased to convey them. Since that Time, her Soul
 ' has been the Temple of the Holy Ghost, and our
 ' Hearts have been united with a *Band* never to be
 ' dissolved.'

This Conversation happened, we see, in her Hus-
 band's Life Time; but after his Death she had more
 Leisure and Liberty, and made a good Use of both.
 When the Affairs of her Family were settled, she took
 a Journey to *Turin*, the Capital City of *Savoy*; and
 in her Return from thence to *Paris*, she stop'd at
Grenoble; ' I having, *says she*, a great Desire to pass
 ' two or three Days in that Place with a Lady, an
 ' eminent Servant of God, and one of my intimate
 ' Friends. When I was there, Father *la Combe* and
 ' this Lady told me, I must remain in that Place,
 ' for God would glorify Himself in and through me.
 ' Father *la Combe* returned back to *Verceil*, and I
 ' suffered myself to be conducted by Providence like
 ' a Child. This eminent Servant of God had me to
 ' a Widow's House, there not being Accommodations
 ' at the Inn, and I designed to have staid but three
 ' Days: But they telling me I must abide at *Grenoble*,
 ' I put my Daughter to the *Nun's* School, and re-
 ' solv'd with myself to spend my Time in Retirement,

‘ and give myself up to Him who is absolute Master
‘ of my Heart.

‘ I made no Visits in this Place, nor in the others
‘ where I had rested ; but was much surprized to find,
‘ in a few Days after my Coming there, that several
‘ Persons came to see me, who made Profession of
‘ being more than ordinarily resigned to God. I per-
‘ ceived presently in myself a Gift of God secretly
‘ communicated to me, of Discerning of Spirits, and
‘ giving to every one what they stood in need of.
‘ And of a sudden I found myself invested with an
‘ Apostolick State, and I discerned the Condition of
‘ them who spake to me, and that with so great a Fa-
‘ cility that they were astonished at it, and said one
‘ to another, that I gave each what they stood in need
‘ of. ’Twas Thou, O God, who didst all these
‘ Things. They sent one another to me, till at length
‘ it came to that Excess, that I was taken up com-
‘ monly from Six in the Morning to Eight at Night
‘ in speaking of God.

‘ There came great Numbers from all Parts, far
‘ and near, Friars, Priests, Men of all Sorts, young
‘ Women, married Women, and Widows ; they all
‘ came one after the other, and God gave me that
‘ which satisfy’d them in a wonderful Manner, with-
‘ out my thinking or caring at all about it. Nothing
‘ was hid from me of their inward State and Condition.
‘ Thou, O my God, mad’st Thyself such a vast
‘ Number of *Conquests* of Souls, as Thou only know’st,
‘ and there was given them a surprizing Easiness for
‘ Prayer ; God bestowed much Grace upon them,
‘ and wrought in them a marvelous Change. I per-
‘ ceived and felt, that what I spake sprung from the
‘ Fountain Head ; and that I was only the Instrument
‘ of Him who made me speak.

‘ During

‘ During the general Applause I had, our Lord
 ‘ Jesus Christ let me see what the Apostolick State
 ‘ was, with which He had honoured me : *That to*
 ‘ *give up one’s Self to the Aid of Souls, in the Purity*
 ‘ *of the Spirit, was to expose one’s Self to the most cruel*
 ‘ *Persecutions.* He also gave me to understand, that
 ‘ I must be conformable to Him in all his Conditions,
 ‘ and that if He had liv’d always a private Life
 ‘ with the *holy Virgin* and *St. Joseph*, He should not
 ‘ have been crucify’d : And that when He would
 ‘ exercise and crucify any of His Servants in an
 ‘ extraordinary Manner, He employ’d them in the
 ‘ Ministry and Service of their Neighbours. ’Tis
 ‘ certain, that all who are employ’d of God by Apo-
 ‘ stolick Designation, and truly put into the Aposto-
 ‘ lick State, must suffer greatly. I don’t speak of such
 ‘ as put themselves into that State, not being call’d
 ‘ to it of God in a singular Manner, and having
 ‘ nothing of Apostolick Grace, for they have no-
 ‘ thing of the Apostolick Crosses : But for such as
 ‘ give themselves entirely up to God without Re-
 ‘ serve, and who are willing with all their Hearts,
 ‘ to be exposed to the World as He shall think
 ‘ fit, without Restriction : Ah, such as these must
 ‘ assuredly be made a * *Spectacle* to God, to Angels,
 ‘ and to Men : To God a Spectacle of Glory, by a
 M 3 ‘ Conformity

* 1 Cor. iv. 9—13. For I think that God hath set forth us the
 APOSTLES last, as it were appointed to Death, For we are
 made a Spectacle unto the World, and to Angels, and to Men.
 We are Fools for CHRIST’s Sake, but ye are wise in CHRIST :
 We are weak, but ye are strong : Ye are honourable, but we are
 despised. Even unto this present Hour, we both hunger and
 thirst, and are naked, and are buffeted, and have no certain
 Dwelling-place ; and labour, WORKING WITH OUR OWN
 HANDS ; being revil’d we bless ; being PERSECUTED we
 suffer

‘ Conformity with Jesus Christ ; to Angels a Spec-
 ‘ tacle of Joy ; to Men a Spectacle of Cruelty and
 ‘ Ignominy.

‘ Amongst the different Numbers of Friars who
 ‘ came to see me, there was an Order of them which
 ‘ partook more of the Effects of Grace than any
 ‘ other, and it was that Order, which through a
 ‘ mistaken Zeal had, in a little Town where Father
 ‘ *la Combe* was Missionary, persecuted all the pious
 ‘ Souls who gave themselves up sincerely to serve
 ‘ God, vexing them in a very strange manner, burn-
 ‘ ing all the Books which spake of silent and inward
 ‘ Prayer, and refusing to give Absolution to such
 ‘ as were in the Practice thereof, frightening them,
 ‘ and driving some almost to Despair, who here-
 ‘ tofore had lived wicked Lives, but were restored
 ‘ and preserved in *Grace* by Means of Prayer. These
 ‘ *Friars* were so outrageous and indiscreet in their
 ‘ Zeal, that they struck a Father of the Oratory, a
 ‘ Man of Merit and Distinction, in the open Street,
 ‘ because he prayed in the Evenings ; and on *Sun-*
 ‘ *days* made a short and fervent Prayer, which
 ‘ mightily aided those good Souls in their Exercise
 ‘ of Prayer.

‘ In my whole Life I never had so great Conso-
 ‘ lation as to see, in so small a Town, so many
 ‘ pious Souls who vy’d one with another, who should
 ‘ give themselves up to God with their whole Heart.
 ‘ There were *Girls* of Twelve and Thirteen Years of
 ‘ Age, who sat in Silence almost the whole Day, to
 ‘ have Communion with God ; and acquir’d a very
 ‘ strong

suffer it ; being defamed we entreat : We are made as the Filth
 of the World, and are the Off-scouring of all Things unto this
 Day.

‘ strong Habit of it. As they were poor Girls, they
 ‘ placed themselves two and two together, and those
 ‘ who could read, read to the others that could not.
 ‘ There one might have seen the Innocence of the
 ‘ primitive *Christians* revived.

‘ In that Town, there was a poor Washer-woman who had five Children and an Husband that
 ‘ was Paralytick, or Lame in one of his Arms,
 ‘ but more so in Mind: He seemed to have no
 ‘ Strength but to beat her; yet this poor Woman
 ‘ bore it with angelical Patience, and earned the
 ‘ Bread that maintain’d him and his five Children.
 ‘ This Woman had a wonderful Gift of Prayer, and
 ‘ preserved the Presence of God, and a tranquil
 ‘ Mind under all her Sufferings, and the poor distressed Condition she was in.

‘ There was likewise a Woman who was a Shop-keeper, much affected with God, and another that
 ‘ dealt in Locks: Sometimes one of these, and sometimes the other, read to this Washer-woman, and
 ‘ were surprized to find her so taught and instructed of
 ‘ God in all that was read to her, and to hear her
 ‘ speak so divinely of it.

‘ Those Friars sent for this Woman, and threatened
 ‘ her mightily, if she did not leave off Praying;
 ‘ telling her it was only for Friars and such like,
 ‘ to pray, and that she was very bold to Pray:
 ‘ She answered, (or rather He that instructed her,
 ‘ for she was very ignorant of herself) that Christ
 ‘ had commanded all to Pray: And that He said,
 ‘ * *What I say unto you, I say unto all*, without specifying either *Priests* or *Friars*; and that without Prayer, she should never be able to support
 M 4 ‘ the

‘ the Croffes, nor the Poverty ſhe laboured under ;
 ‘ That in Time paſt ſhe had liv’d without Prayer,
 ‘ and was exceeding wicked, but ſince ſhe had done
 ‘ it, ſhe had loved God with all her Heart ; and to
 ‘ leave off Prayer was to renounce her Salvation,
 ‘ which ſhe could not do.

‘ She bid them alſo take twenty Perſons who had
 ‘ not been uſed to Prayer, and twenty of them
 ‘ that had ; then, *ſays ſhe*, inform yourſelves of the
 ‘ Lives of the one and the other, and you will
 ‘ ſee if you have Reason to condemn *Prayer*. Such
 ‘ Words as theſe, coming from the Mouth of ſo
 ‘ poor a Woman, ſhould, one would think, have
 ‘ convinced them ; but they only ſerved to excite
 ‘ them the more againſt her. They aſſured her, ſhe
 ‘ ſhould have no Abſolution ’till ſhe had promiſed them
 ‘ to leave off *Prayer*. She reply’d, That it did not
 ‘ depend on her, and that Chriſt was Maſter of what
 ‘ he communicated to His Creature, and to do with it
 ‘ what He pleaſed.

‘ They refuſed to give her Abſolution : And after
 ‘ they had rail’d very much at a poor Taylor who
 ‘ ſerv’d God with all his Heart ; they made them
 ‘ bring all the Books that treated of *Prayer*, without
 ‘ Exception, and burnt them themſelves in the open
 ‘ Street.

‘ There were alſo at *Tonon*, young Women who
 ‘ lived in Retirement. They were poor Country
 ‘ Girls, who, the better to ſerve God, and get
 ‘ their Living, join’d many of them together :
 ‘ One of them read from Time to Time to the reſt
 ‘ who work’d ; and none of them left the Room
 ‘ without aſking Leave of the Eldeſt ; they made
 ‘ Ribbons, and Spun, and ſo every one earned her
 ‘ Living in her own Way, and the Strong ſupported
 ‘ the

‘ the Weak. They went and dispersed these poor
 ‘ Girls, and others also in many Villages, and drove
 ‘ them out of the Church.

‘ God was pleased afterwards to make Use of the
 ‘ Friars of this very Order, to establish Prayer, in
 ‘ I know not how many Places ; and they spread
 ‘ an Hundred Times more Books of Prayer where
 ‘ they went, than their Brethren had burnt. The
 ‘ Hand of God appeared wonderfully to me in all
 ‘ these Things.

‘ I could not but admire, to see how God was
 ‘ pleased to make himself amends for former Da-
 ‘ mages, by pouring out of His Spirit in Abundance
 ‘ upon these good Friars, when others did what they
 ‘ could to have destroyed it ; but it had no great
 ‘ Effect, for the good Souls that were persecuted,
 ‘ grew stronger by Persecution, instead of being stag-
 ‘ gered by it.

‘ The Superior and Master of the Novices set them-
 ‘ selves against me, without knowing me ; and were
 ‘ mightily disturbed that a WOMAN, as they said,
 ‘ should be so very much sought after : For looking
 ‘ at Things as they were in themselves, and not as in
 ‘ God, who does as it pleases Him, they despised the
 ‘ Gift which was confin’d in so mean a Place, instead
 ‘ of esteeming God only, and His Grace, without
 ‘ looking at the Meanness of the Subject in which He
 ‘ sheds it.

‘ But a certain Brother of that Order, whom God
 ‘ made Choice of for Himself, and who had been
 ‘ instrumental to bring several of his Companions to
 ‘ me, brought it about, that the Superior came at last
 ‘ to see me, and to thank me for the *Charities* he said
 ‘ I had done them : And God let him see something
 ‘ in

‘ in my Conversation which pleas’d him : And at
 ‘ length he himself was brought over ; and ’twas
 ‘ he when *Visitor*, who dispersed such a Number of
 ‘ those Books (bought at their own Charge) which
 ‘ others had caused to be burnt. O how wonderful
 ‘ art Thou, O my God ! How discreet and loving
 ‘ in all thy Ways ! And, O how well thou knowest,
 ‘ how to * *destroy the Wisdom of the Wise*, and bring
 ‘ to nought all their Precautions.

‘ There were in this *Noviciat* many Novices : The
 ‘ Oldest of them was so very uneasy with his Vocation,
 ‘ that he knew not what to do. His Trouble was so
 ‘ great, that he could neither read, study, nor pray ;
 ‘ nor hardly perform any of his Duties. The *Collector*
 ‘ his Companion, had a Mind one Day to bring me
 ‘ to him : We spoke a while together, and the Lord
 ‘ discovered to me both the Cause of his Uneasiness
 ‘ and the Remedy. I told him what it was, and he
 ‘ betook himself to Prayer, but it was affectionate
 ‘ Prayer. He was suddenly changed, and the Lord
 ‘ favoured him highly. In proportion as I spake to
 ‘ him, *Grace* wrought in his Heart, and his Soul
 ‘ drank it in as the parched Ground does the gentle
 ‘ Rain. He found that he was changed, and quit of
 ‘ his Uneasiness before he left the Room : Quickly
 ‘ afterwards he performed all his Exercises with Glad-
 ‘ ness and great Perfection ; whereas he did them
 ‘ before with Pain and Uneasiness, or quite neglected
 ‘ them. He studied and prayed easily, and perform’d
 ‘ all his Duties, insomuch that he was hardly known
 ‘ to himself or others. But what astonished him most,
 ‘ was a *Sprout* of Life which remained with him, and
 ‘ a Gift of Prayer. He found that to be given him
 ‘ without any Trouble, which he could not obtain
 ‘ before,

* 1 Cor. ii. 19.

‘ before, what Pains soever he took ; and this *living*
 ‘ *Sprout* was the Principle which made him act, and
 ‘ gave him Grace for his Employment, and such a
 ‘ Fund of the Presence of God, as brought with it all
 ‘ Good : He brought to me, by degrees, all the
 ‘ *Novices*, who every one of them partook of the
 ‘ Effects of Grace, though differently, according to
 ‘ their States : And ’twas thought there never was a
 ‘ more flourishing *Noviciat*.

‘ The Master and Superior of the Order, could not
 ‘ help admiring at so great a Change in their *Novices*,
 ‘ though they did not see into the Reason of it : But
 ‘ upon a certain Time, speaking to the *Collector* about
 ‘ it, (for they had a good Esteem of him, being a
 ‘ Man of Merit and Virtue) they told him, They
 ‘ were surprized at the Change in their *Novices*, and
 ‘ the Blessing the Lord had bestowed on the *Noviciat* ;
 ‘ he said to them, * My Fathers, if you will permit
 ‘ me, I will tell you the Reason of it : ’Tis the
 ‘ Lady, against whom you have exclaim’d so much
 ‘ without knowing her, whom God has made Use of
 ‘ for that Purpose.

‘ They were astonished when they heard this ;
 ‘ and the Master, though very aged, stoop’d so low,
 ‘ and also the *Keeper* of the House, as to pray in the
 ‘ Manner † a little Book teaches, which the Lord
 ‘ caused me to write, and of which I shall speak
 ‘ more hereafter. They found themselves so chang’d,
 ‘ that the Keeper said, *I am become a new Man*.
 ‘ I could

* Mes Peres.

† A thort and easy Method of Prayer, from which we have
 quoted a whole Chapter concerning Pastors and Preachers. See
 Page 157.

‘ I could not before pray at all, for my Understanding
 ‘ was dull and empty, but now I do it with the
 ‘ greatest Ease, and as often as I will, with abundance of Fruit, and a particular Sense of God’s
 ‘ Presence. And the Master said, I have been a
 ‘ Friar forty Years, and can say that I never knew
 ‘ how to pray, nor did I know and taste God, as I
 ‘ have done since.’

At the Time these wonderful Conversions were wrought, and People came from all Parts to hear and see this Lady ; a Friend of her’s taking Notice what an universal Esteem Persons had for her, she answer’d,
 ‘ Mind what I now say to you, *You will hear Cursings*
 ‘ *out of the same Mouths you have heard Blessings.*’
 How truly this was verified, the following Narrative will sufficiently manifest.

She was no sooner arrived at *Paris*, but there came Letters from the Country, exclaiming against her Doctrine, and loading her with Calumnies. Counterfeit Letters were produced, and she was confined to the Monastery of Nuns of the *Visitation*, in the Street *St. Antoin*, in the Month of *January*, 1688, being then about Forty Years old. How she was handled there, will appear from Passages we shall transcribe from her Letters.

L E T T E R 156.

‘ **I** Have receiv’d your Letter just now, which has
 ‘ comforted me in my Exile ; for I assure you, I
 ‘ can truly say, * *Heu mihi, quia incolatus meus pro-*
 ‘ *longatus*

* Psa. cxx. 5. WO IS ME, that I sojourn in *Mesech*, that I dwell in the Tents of *Kedar*, MY SOUL HATH LONG DWELT with him that hateth Peace.

‘ *longatus est*. I am here, as it were, out of my Element, and in a Place where God would not have me. It looks to me, as if there were great Numbers of Children who ask for Bread, and that there is no-body to break it to them, while I am here under Force and Confinement.’

L E T T E R 158.

‘ **T**HEY examine me about my * Book, although I have given it up to them, to do with it what they think fit, and protest that I submit myself and my Writings, yet they don’t cease to interrogate me, and I answer what the Lord inspires me with : But I am sometimes so astonished, to see how much the *Inward Way* is opposed, that I hardly know where I am, or what I do.

‘ 2. I can assure you, that your Soul is very precious to me, and there is not a Day passes, but what I offer up my Prayers to the Lord for it. There is nothing I could not suffer that it might be resign’d to Him without Reserve. Let me have then this Consolation in my Trouble, that you be entirely resigned to God without any Reserve. I seek you sometimes *in* Him, and ’tis there I find you often : And it will be your own Fault if I don’t find you there still more.

‘ 3. I am a Prisoner, and always kept under Lock and Key, without being suffered to speak to any Body without or within, unless it be the Woman who is so kind as to tend on me : But nothing can
‘ confine

* *Moyen court & tres-facile de faire Oraison.*
A short and easy Method of Prayer.

' confine an Heart that has found God, nor can
 ' any Thing trouble it, because it has in every
 ' Place what it loves and desires. I suffer sometimes
 ' on your Account, fearing lest at an Age so tender,
 ' you should fly from God : However I resign you,
 ' as I do every thing else into His Hand, never
 ' ceasing to beg Him in the most pressing Manner
 ' for your Soul. 'Tis a great Happinels to be through-
 ' ly resigned to Providence. 'Tis the very Repose
 ' of Life.

' I recommend my Daughter to your Care : They
 ' will not so much as let me know where she is, but I
 ' hope God will take Care of her. If I were a Cri-
 ' minal condemned to Death, they could not give
 ' more rigorous Orders : But all that does but serve
 ' to unite us the more together.'

L E T T E R 159.

' **T**HE Action of *M*—— appears to me to be
 ' as base as any thing can be, however it has
 ' turned to my Advantage, because the more I find
 ' the *Instability* of the Creatures, the more I am bound
 ' and fastened to Him who is immutable. I must
 ' confess, if your Heart was not more fixed in God,
 ' I should be much concerned and griev'd : But I
 ' pray the Lord incessantly, to establish and fix you
 ' in His PURE LOVE, and that you may be empty'd
 ' of all Love of yourself, and that He Himself may
 ' be your *Way, Truth* and *Life*. O, what would not
 ' I suffer to obtain it !

' 2. Though I am in a Place of Banishment, I
 ' always find my God here ; and all the Prisons, and
 ' Locks and Keys, with which they confine me, can't
 ' hinder me from finding a *boundless Space* in Him.
 ' The

‘ The greater the *Cross*, the greater is the *Union*
 ‘ with Jesus Christ, and consequently the *Joy* and
 ‘ *Liberty*.

‘ 3. I do confess to you, that ’tis with Difficulty I
 ‘ answer to the Interrogatories which they make me
 ‘ about the *little Book* which is the Cause of my Con-
 ‘ finement in this Place, and all my Crime ; for
 ‘ I think it sufficient that God knows all Things :
 ‘ Besides, if I speak, they won’t hearken to me. I
 ‘ could very willingly be silent, because in that I
 ‘ should be more conformable to our Lord Jesus
 ‘ Christ, and the worst that can happen by my Silence
 ‘ is, that I should be thought to have err’d : And
 ‘ what signifies that ? Is it not better to pass for such
 ‘ an one, and thereby imitate my Dear Master ? I
 ‘ sometimes say to Him from the Bottom of my
 ‘ Heart, seeing the Malice of most People, * *Judica*
 ‘ *me, Deus, & discerne causam meam.* Judge me, O
 ‘ God, and plead my Cause.

‘ After a strict Examination, for the Space of eight
 ‘ Months, says the Author of the Life of the Arch-
 ‘ bishop of *Cambray*, by the Order of Monsieur *de*
 ‘ *Harly*, Archbishop of *Paris* ; after the most mali-
 ‘ cious Accusations, the most captious Interrogato-
 ‘ ries, and a perfect Clearing up of all Matters, her
 ‘ Innocence appeared in all its Lustre. Her Can-
 ‘ dour, Meekness, and submissive Behaviour, so un-
 ‘ deceived the Abbess, and the other Nuns of the
 ‘ Monastery, that they were all unanimous in giving
 ‘ an Authentick Testimonial to her Virtue.

‘ Some Time after her going out of the Monastery
 ‘ before mentioned, says the same Author, she made
 ‘ Acquaintance

* Psalm. xliiii. 1.

Acquaintance with the *Abbé de Fenelon*. She saw
 him at the Dutches of *Bethune's*, a Lady to
 whom she had been known from her Childhood.
 The *Abbé* had been very much prepossess'd to her
 Disadvantage, before he had spoken to her ; but his
 Prejudices were entirely removed by the Conversa-
 tion he had with her at *Madame de Bethune's House*.
 Going afterwards occasionally to *Montargis*, he en-
 quired what Reputation she had born in that Town
 before she left it. Every one expressed a very high
 Opinion of her Piety, and of the Purity of her
 Conversation from her very *Infancy* ; and this
 Testimony being given by Persons of the most
 veverable Characters, confirm'd Monsieur *de Fenelon*
 in the Idea he had already conceived of *Madame*
Guion's Merit ; and a strict Friendship was by de-
 grees formed between these two Persons, which
 proved afterwards to both a Source of very heavy
 Crosses, and thereby an Occasion of exercising very
 great Virtues.

This *Abbé de Fenelon*, who afterwards was made
 Archbishop of *Cambray*, was, by the Commendation
 of the Duke of *Beauvilliers*, appointed by *Louis*
XIV. King of *France*, to be Preceptor to the Duke
 of *Burgundy* his Grandson, and enter'd upon his
 Employment about the Prince, at Thirty-eight
 Years of Age, in the Month of *September 1689*.

The Duke of *Beauvilliers*, Governor to the
 Prince, was a Nobleman, who under a great
 Simplicity of Manners concealed many rare Vir-
 tues, being an Enemy to Pomp, cur'd of Am-
 bition, and without Attachment to Riches ; he was
 modest, sedate, *disinterested*, liberal, courteous, sin-
 cere, polite, confiderate and regular, in every
 Thing, and thereby exceedingly well qualified to
 govern Men. As a Minister of State, the Basis
 of

' of his Politicks was the *Love of Justice*. This was
 ' his reigning Virtue. To this he sacrificed his In-
 ' clinations, his Personal Friendships, and even the
 ' *Interests* of his Family. All these Qualities received
 ' a Lustre and Perfection from an *Eminent Piety*,
 ' which made him look to God as the END to which
 ' all Things were to be directed. And THIS PIETY
 ' was in him a spiritual Source of Light, to guide him
 ' in all the Steps he had to make. For as it disin-
 ' gaged his Heart from all irregular Passions, and even
 ' Fondness for Amusements, it continually supplied
 ' his Mind with sufficient Strength to discover on every
 ' Occasion what was true and eligible.

' The Duke of *Beauvilliers*, and the Duke of
 ' *Chevreuse*, a Nobleman vers'd in several Kinds of
 ' Learning, very rare in Persons of his Rank, of
 ' a sweet, affable, and engaging Temper, who lived
 ' in his Family with his Children like a *good Friend*,
 ' as well as a *good Father* : His Soul, notwithstand-
 ' ing his natural Vivacity, seemed always even and
 ' undisturbed : P I E T Y, in a Word, had in him so
 ' united together the human and Divine Virtues,
 ' that he was at once a good *Christian*, a good Com-
 ' mon-wealth's Man, and a *perfect Friend*. These two
 ' Noblemen lived in close Amity with the Archbishop
 ' of *Cambray*, and all the World was acquainted with
 ' the singular Esteem they had for *Madam Guion*.
 ' Divers young Ladies at Court, of eminent Quality,
 ' were likewise engaged with her in *strict* Friendship.
 ' *Madam de Maintenon* herself made her frequently
 ' come to St. Cyr, and testified a very great Confi-
 ' dence in her.'

St. Cyr was a House or School established for the
 Religious Education of a great Number of young
 Ladies of Quality, brought from all Parts of *France* ;

and Madam *de Maintenon* having the chief Oversight of it; permitted the Lady *Guion* to give such Instructions to the Ladies as she thought proper, which had very great and good Effects upon them. Some became most exemplary Patterns of a solid and inward Piety, which always produces a fervent and pure Love of God, and the most charming and delightful Fruits of *Meekness, Patience, Self-denial* and *Humility*. With these Virtues were some of those young Ladies most conspicuously adorned.

‘ Since my being released from St. *Maries*, says
 ‘ Lady *Guion*, I continued to go to St. *Cyr*, and
 ‘ some Ladies of this House having told Madam *de*
 ‘ *Maintenon*, that in the Conversations they had with
 ‘ me, they found something which inclined them to
 ‘ God, she therefore permitted them to rely upon my
 ‘ Directions, and she herself acknowledged on many
 ‘ Occasions, that she had no Reason to repent of let-
 ‘ ting me direct and aid them, by the Change which
 ‘ was visibly wrought in some of them, which hereto-
 ‘ fore she had not so good an Opinion of. During
 ‘ the three or four Years which that lasted, she shewed
 ‘ an extraordinary Liking to me, and I received the
 ‘ greatest Tokens of Esteem and Confidence that
 ‘ could be from her. But this was what at last drew
 ‘ upon me the greatest Persecution. The Freedom
 ‘ and Liberty which Madam *de Maintenon* permitted
 ‘ me to take in the House of St. *Cyr*, and the Trust
 ‘ and Friendship which some young Ladies of the
 ‘ Court, distinguish’d both for their Rank and Piety,
 ‘ repos’d in me, began to make those uneasy who had
 ‘ been my Persecutors. They possessed the *Directors*
 ‘ with Jealousies concerning me, and by reason of
 ‘ what had pass’d before, and the *Quietism* which was
 ‘ said to have made a great Progress, they engaged
 ‘ the Bishop of *Chartres*, Superior of the House of
 St.

‘ St. Cyr, to represent to Madam *de Maintenon*, that
 ‘ I disturbed the Order of the House by a particular
 ‘ Conduct, and that the young Ladies which I visited,
 ‘ adher’d so strongly to what I said to them, that they
 ‘ no longer hearkened to their Superiors. Madam
 ‘ *de Maintenon* told me of it very civilly. I then ab-
 ‘ stained from going to St. Cyr, and sent no more
 ‘ Letters to the Ladies that writ to me, but what I
 ‘ first sent unseal’d to Madam *de Maintenon*.

‘ Some Persons however, who had an Interest to
 ‘ serve, by putting an End to the Friendships
 ‘ which were contracted between the Archbishop of
 ‘ *Cambray* and the great Men before named, spread
 ‘ a Rumour abroad of a rising *Herefy* much in Credit
 ‘ at Court.

‘ The Alarm was especially given (says the Author
 ‘ of *Cambray’s* Life) to Monsieur *Godet de Marais* Bi-
 ‘ shop of *Chartres*, a Prelate of sincere Piety, but of
 ‘ a violent Temper, and an ardent Zeal for what he
 ‘ thought sound Doctrine. A Man of such a Cha-
 ‘ racter was susceptible of strong Prejudices. He ap-
 ‘ plied himself in good Earnest to thunder against the
 ‘ rising *Herefy*, and employed all his Thoughts to
 ‘ bring Madam *Guion* under Suspicion.

‘ A Number of Persons, says *this Lady*, under
 ‘ the Appearance of great Sanctity, went from Con-
 ‘ fessor to Confessor, to accuse themselves of Crimes
 ‘ which they said were occasioned by the Princi-
 ‘ ples they had suck’d in from me. Some of these
 ‘ were Persons I had endeavoured to reclaim from
 ‘ their disorderly Lives, several Years before, but

‘ not being able to prevail, had forbid them my
‘ House.

‘ Another strange Stratagem which they took,
‘ was to send a wicked Woman, who took upon
‘ her the Name of one of my Servants, to all the
‘ Curates and Confessors of *Paris*, to make Confes-
‘ sion. This Woman was one *Gautiere*. She made
‘ her Confession to many in a Day, that she might
‘ miss none of them. She told them, she had serv’d
‘ me sixteen or seventeen Years, and that she had
‘ left me because she could not in Conscience live
‘ with so wicked a Woman, guilty of so many abo-
‘ minable wicked Things. By this Means, in less
‘ than eight Days, I was decry’d all over *Paris*, and
‘ pass’d without Contradiction for the wickedest Per-
‘ son in the World. Those who reported those
‘ Things, thought themselves well informed, and by
‘ a very sure Way.’

Such a strange Stratagem, and terrible Engine of
Scandal, is enough to make a very innocent Person
dread living in such a Country where it can be so
quickly put in execution; yet for all that, she never
made any Attempt to escape; ‘ * An inward Mo-
‘ tion, *says she*, made me neglect all Means which
‘ I had to escape.’

But this was not the only Stratagem then on Foot
to blast her Reputation, ‘ Those who persecuted
‘ me, *says she*, caus’d a Letter to be handed about,
‘ which

* Letter 89. *Jesus Christ dit, Quand on vous persecute dans une ville, fuyez dans une autre. Il faut en user ainsi a moins que nous n'ayons un mouvement interieur d'en user d'une autre sorte. C'est ce mouvement seul qui m'a empêche de fuir, & qui m'a fait négliger tous les moyens que j'avois de la faire.*

‘ which they gave out was from the Bishop of *Grenoble*,
 ‘ in which it was said, that he had driven me out of
 ‘ his *Diocese*; and that I had been convicted of very
 ‘ horrible Things in the Presence of Father *Richebrac*,
 ‘ then Prior of the *Benedictines* of St. *Robert* of *Greno-*
 ‘ *ble*; though I had Letters from the Bishop of *Greno-*
 ‘ *ble*, since my Return from thence, which shewed
 ‘ quite the contrary, and expressed the good Esteem
 ‘ he had for me. I writ to Father *Richebrac*, and
 ‘ receiv’d the following Answer from him.

‘ M A D A M,

‘ **I**S it possible they should come to seek me out in
 ‘ my Retirement, to invent Slander against you,
 ‘ and make me the Instrument of it? I never once
 ‘ had the Thought of what they make me say; nor
 ‘ to make those Complaints of which they make me
 ‘ Author. On the contrary I now declare, and have
 ‘ before this declar’d it many Times, *That I never*
 ‘ *heard any thing of you but what was most Christian-*
 ‘ *like and Virtuous*. I should have been very cautious,
 ‘ *Madam*, of seeing you, if I thought you capable
 ‘ of speaking what I cannot write, and what the
 ‘ Apostle forbids to name. However, if it be neces-
 ‘ sary that I should name it for your Discharge, I will
 ‘ do it upon the first Advice: And I will say plainly,
 ‘ that there is nothing in it; that is, *That I never*
 ‘ *heard you say any thing like it, nor any thing that did*
 ‘ *in the least approach it*. And as for me, I never
 ‘ said any thing that could beget a Belief that I ever
 ‘ heard such a thing of you.

‘ I have been writ to before on the same Subject,
 ‘ and I answered in the same manner as I now do,
 ‘ and I will do it again a Thousand Times, if I am

' required to do it so often. They mix and confound
 ' two Narratives together, which ought not to be
 ' confounded. I know that of the young Woman
 ' who made her Retraction; and you know, *Madam*,
 ' the Part I acted before the *Prelate* through the Zeal
 ' I had for the Truth, and that I might not wound
 ' my Conscience by keeping Silence. I spoke then
 ' freely, and am ready to do the same now, if God
 ' required it of me as He did then. I shall believe
 ' that He requires it of me, if I am call'd upon
 ' about it. But what can I say to you more particu-
 ' larly than I have done here? If any thing more
 ' particular shall be required, be but at the Trouble
 ' of letting me know it, and I will bear Testimony
 ' to the Truth. 'Tis in this Disposition I sincerely
 ' remain in our Lord Jesus Christ, craving your
 ' Prayers for me to Him,

Bless,
April 14, 1695.

M A D A M,

Your most Humble, and

Most Obedient Servant,

F. RICHEBRAC.

' The Bishop of *Grenoble* writ at the same Time
 ' to him who had caused the pretended Letter to be
 ' spread about (who was the *Curate* of St. James,
 ' *du Haut pas*,) in a Manner as made him sensible
 ' how much he repented the making him the Au-
 ' thor of such Calumny. And indeed how could he
 ' reconcile the horrible Things charged upon me in
 ' that Letter, while I remain'd at *Grenoble*, with
 ' the Letters which he had written in my Favour to
 ' his Brothers at *Paris*, recommending the Care of
 ' my Interest, above a Year after I had left his Dio-
 ' cese?

‘ cefe? The following Letter is a Copy of that
 ‘ which he writ to the Attorney General, which
 ‘ he sent me inclofed in the Letter he did me the
 ‘ Honour to write me.

‘ S I R,

‘ I Can’t refuse, confidering the Virtue and Piety
 ‘ of Madam *de la Motte Guion*, the Recom-
 ‘ mendation ſhe has defired I would give in Favour
 ‘ of her Family, in an Affair that is before you.
 ‘ I ſhould have made ſome Scruple of it, if I did
 ‘ not know the Uprightneſs of her Intentions, and
 ‘ your Integrity. Therefore let it be acceptable to
 ‘ you, to do her all the Juſtice that is due to her.
 ‘ I aſk it of you with all the Heartineſs with which
 ‘ I am yours.

Grenoble,
Jan. 28, 1688.

Cardinal CAMUS.

‘ The following is the Letter he writ to me.

‘ M A D A M,

‘ I Could oftener wiſh to have the Opportunities
 ‘ of letting you ſee how much your Intereſt, both
 ‘ Temporal and Spiritual, is dear to me. I bleſs God,
 ‘ that the Advice I have given you about it, has been
 ‘ ſo well received by you; I forgot nothing that may
 ‘ engage the *Attorney General* to do you all the Juſtice
 ‘ that is due to you, on the firſt Occaſion; intreating

‘ you to believe, that you shall always find me dis-
 ‘ pos’d to let you see, that I am truly,

M A D A M,

Grenoble,
Jan. 28, 1688.

Your Affectionate Servant,

Cardinal C A M U S.

‘ Nothing, to be sure, contributed more to the
 ‘ general Outcry that was rais’d against me, than the
 ‘ pretended Letter from the Bishop of *Grenoble*. For
 ‘ how could one gainsay and disprove such a Witness
 ‘ as the Curate of St. *James’s*, well known at that Time
 ‘ for his Attachment to so great a Number of Persons
 ‘ of Merit, to whom he had delivered Copies of that
 ‘ Letter, so that in about a Fortnight’s Time all
 ‘ *Paris* was fill’d with them? The Bishop of *Maux*,
 ‘ who had a Copy of it, as well as others, was strangely
 ‘ surprized to see the Answer which Father *Richebrac*
 ‘ sent me, as well as to see the Letters I shew’d him
 ‘ of the Bishop of *Grenoble*.

‘ He exclaimed loudly at the Vileness of the Slan-
 ‘ der. For he had sometimes his good Intervals,
 ‘ which afterwards were quite alter’d, by the Persons
 ‘ that stir’d him up against me, and by his own par-
 ‘ ticular Interest.’

The Bishop of *Maux* was in very high Esteem
 with some, for the Zeal he had shewn for the
 Church about Ten Years before, in writing against
 the

the *Protestants*, and getting the King's Edict to confiscate the Goods and Chattles, and imprison the Bodies of such as would not change their Religion, which occasioned a great many Thousands to flee for Refuge into foreign Countries.

‘ This Lady (seeing the Fury of the Bishop of
‘ *Chartres*, and some other Doctors) took a Resolution of putting her Writings into the Hands of some
‘ Prelate of eminent Learning, who might examine
‘ and make Report of them; and there having been
‘ to outward Appearance, a strict Friendship for
‘ some Years, betwixt the Archbishop of *Cambray*
‘ and the Bishop of *Maux*; she pitch'd, says the Author of *Cambray's* Life, upon Monsieur *de Maux*
‘ for this purpose, as being a Man whose Approbation
‘ would counterballance the Authority of the Bishop
‘ of *Chartres*, and quickly destroy the Calumnies of
‘ the furious Doctors.

‘ All her Manuscripts being delivered to Monsieur
‘ *de Maux*, he read them over, and immediately
‘ told the Duke of *Chevreuse*, that he found a *Light*
‘ and an *Unction* in them which he had not met with
‘ any where else.

‘ Madam *de Maintenon* some Time after changed
‘ her Mind, suffering herself to be hurried away
‘ by the Zeal of her Director the Bishop of *Chartres*. She was a Lady that had a sincere Respect
‘ for Religion. Her Conversation was insinuating,
‘ and of a very genteel Turn. But her Judgment
‘ does not seem to have been equal to the Delicacy
‘ of her Wit. She was easily prepossessed in Favour of Persons, and afterwards as easily disgusted.
‘ It was no difficult matter to alarm a Lady of
‘ this Character.

‘ They

‘ They persuaded her to believe, that the little
 ‘ Book call’d *The short Method*, which she had ex-
 ‘ ceedingly lik’d before, contain’d in it the grossest
 ‘ Errors, and all the horrible Doctrine of *Quietism*.

‘ It was no sooner known that she had declared her-
 ‘ self against Madam Guion, but Endeavours were
 ‘ used to raise a Suspicion in her to the Disadvantage
 ‘ of the *Abbé de Fenelon*. She was ready enough to
 ‘ entertain it. She had at first promised herself an
 ‘ absolute Ascendent over him, but finding that he
 ‘ often opposed her Notions, she grew apprehensive
 ‘ lest a Man, whom she could not be sure of, should
 ‘ get too much Credit with the King.

‘ This Change in Madam de Maintenon gave Oc-
 ‘ casion to the Bishop of *Maux* to discover the secret
 ‘ Uneasiness he had a long Time cherished against the
 ‘ *Abbé de Fenelon*. As that Prelate had accustomed
 ‘ to see himself admired as the greatest *Genius* of his
 ‘ Age, he could not bear to behold the Eyes of the
 ‘ Publick turn’d away from him to fix upon the Rival
 ‘ of his Reputation. This was the original Cause of
 ‘ their Discords. But doubtless, that Prelate did not
 ‘ in the Beginning think of carrying Things to those
 ‘ Extremities to which the Heat of Dispute transport-
 ‘ ed him afterwards. Notice was given to Monsieur
 ‘ de *Fenelon* of frequent Complaints and little Reflecti-
 ‘ ons which the Bishop let fall against him; but he
 ‘ would give no Credit to it.

‘ The Rage and Outcry against Madam Guion
 ‘ became universal, and the Reputation of her Friends
 ‘ seemed to suffer by the Aspersions upon her.
 ‘ For this Reason she resolved to break Silence,
 ‘ and justify herself in a publick Way: She wrote
 ‘ to Madam de *Maintenon*, beseeching her to pro-
 ‘ cure

‘ cure that Commissioners might be appointed, the
 ‘ one half *Laicks*, the other *Ecclesiasticks*, to take In-
 ‘ formation, and give a definitive Sentence upon every
 ‘ Thing that was laid to her Charge. She offered at
 ‘ the same Time to make herself a Prisoner within
 ‘ eight Days, in whatever Prison should be thought
 ‘ proper, to undergo the Penalties due to her, in case
 ‘ she was found guilty.

‘ The Duke of *Beauvilliers* undertook to deliver
 ‘ this Letter to Madam *de Maintenon*. But that
 ‘ Lady did not think proper to come into the Ex-
 ‘ pedient proposed, though it seemed so very rea-
 ‘ sonable. Her Answer to the Duke was, that she
 ‘ did not believe the false Reports that were abroad
 ‘ about Madam *Guion*; that the Matter in Questi-
 ‘ on was not her Morals, but her Sentiments; that
 ‘ the latter ought first to be examined, and that Ca-
 ‘ lumnies of the other would of themselves fall to the
 ‘ Ground.

‘ A strict Enquiry then into the Doctrine of
 ‘ Madam *Guion*’s Books, was what Madam *de*
 ‘ *Maintenon* insisted upon, and she spoke of it to
 ‘ the King. The Bishop of *Maux* was chosen to be
 ‘ chief Examiner. The Bishop of *Cbaalens*, now
 ‘ Cardinal *de Noailles*, and Monsieur *Tronson*, Supe-
 ‘ rior of the Seminary of St. *Sulpicius*, were joined
 ‘ with him, both which undertook the Examination
 ‘ with great Mildness and Candour. Madam *de*
 ‘ *Maintenon* was desirous Monsieur *de Fenelon* should
 ‘ make a fourth, to which the King gave his Ap-
 ‘ probation.

‘ The *Abbé de Fenelon*, conscious of the Purity of
 ‘ his own Intentions, and relying upon the Integri-
 ‘ ty of the Examiners, open’d himself to them with
 ‘ an

‘ an unreserved *Simplicity of Heart*, and without the
 ‘ least Fear or Distrust.

‘ Monsieur *de Maux* told him, that he had never
 ‘ read any of the Contemplative Writers, and pray’d
 ‘ him to make some Extracts out of them, and to add
 ‘ his own Remarks. *Abbé de Fenelon* did so, and
 ‘ sent him a Collection of Passages taken from the
 ‘ *Greek and Latin Fathers*, the canonized Saints, and
 ‘ approved Doctors.

‘ The Design of this Collection was to shew,
 ‘ that the Expressions of the Contemplatives, in all
 ‘ Ages, were as unguarded as those of *Madam*
 ‘ *Guion*; that neither the one nor the other ought to
 ‘ be taken in Strictness: But yet that after all Allow-
 ‘ ances were made, there would still remain enough
 ‘ to prove by a constant Tradition, *That though we*
 ‘ *are bound to love God as the Author of our Happiness,*
 ‘ *we are obliged to love him yet more, as He is infinitely*
 ‘ *perfect; that we ought to love God for Himself, all*
 ‘ *other Things for his Sake, and our own Being as His*
 ‘ *Image. That we should will Good to ourselves only as*
 ‘ *belonging to Him, thus ennoble our Hope by Charity,*
 ‘ *and desire our own Happiness as a State which exalts,*
 ‘ *purifies, and consummates our Love.*

‘ Monsieur *de Maux* had always maintained the
 ‘ Opinion opposite to *disinterested Love*. He thought
 ‘ no-body understood so well what was true Doctrine
 ‘ as himself, and could not bear to be shewn, that the
 ‘ Tradition of the Church, in so essential a Point, had
 ‘ escap’d his Observation. The *Abbé de Fenelon* in-
 ‘ sisted *stedfastly* on what he had advanced, which was
 ‘ insupportable to the Bishop from a Man whom he
 ‘ looked upon as his Disciple.

‘ After

‘ After an Examination which lasted several Months,
 ‘ they had a great deal of Difficulty to come to any
 ‘ precise Determination. The only Thing in view at
 ‘ the Beginning, was to undeceive Madam Guion
 ‘ upon her pretended Spirituality. But Monsieur de
 ‘ Maux would not rest there. He cried out conti-
 ‘ nually, *that the Church was in Danger*. It would be
 ‘ an additional Lustre to the Glory of his Triumphs
 ‘ over the *Protestants* to convict so great a Man as the
 ‘ *Abbé de Fenelon* of Error. He was therefore for
 ‘ making *Canons*, to ascertain and secure the *Catbo-*
 ‘ *lick Doctrine*.

‘ I perceived, says Lady Guion, by what I heard
 ‘ daily of Monsieur de Maux, that he grew more and
 ‘ more at a Distance ; and what was still worse for
 ‘ the matter in Debate, he was fixed in his Thoughts,
 ‘ and that Fixedness was an insurmountable Obstacle
 ‘ in the Way of Truth.

‘ After Monsieur de Chaalons had perused at lei-
 ‘ sure my Books and Commentaries upon the Scrip-
 ‘ tures, he consented to the Proposal which was
 ‘ made him to meet at Monsieur Tronson’s Country
 ‘ Seat, who being infirm and out of Order, could
 ‘ not so well meet the other Gentlemen. I request-
 ‘ ed it as a Favour, that the Duke of Chevreuse
 ‘ might be also present when they met, he being
 ‘ a particular Friend of both the *Prelates*, and per-
 ‘ fectly skill’d in the whole Affair. I likewise re-
 ‘ quested, that after they had discussed any Point in
 ‘ Question, that they would write down the *Decisi-*
 ‘ *on* of it, so that the Facts agreed to might be ascer-
 ‘ tain’d and fix’d. This I thought absolutely neces-
 ‘ sary, not only for the better coming at the Truth,
 ‘ but that I might have a standing Proof of what I,
 ‘ as

‘ as well as others, was to believe and determine concerning the Matter under Examination.

‘ But Monsieur *de Maux*, who had promis’d Madam *de Maintenon* a Condemnation of me, and who would be the sole Director of the Affair, started so many Difficulties, sometimes on one Pretence and sometimes on another, that he found means to elude and set aside what I had requested, and let nothing be done but what he thought meet. He told me I might talk with Monsieur *Tronjon* after Monsieur *de Chaalons* had been with him.

‘ There was a Meeting at Monsieur *de Maux*’s, where came the Duke of *Chevreuse*, thinking he might be present at the Conference, since I had requested it. Monsieur *de Chaalons* came in very good Time, and I spoke to him with abundance of Freedom and Openness, and he not being at that Time prepossessed with Things against me, as by Means of some he was afterwards, I had reason to believe that he was well satisfied with me, and had the Satisfaction and Comfort to find that he approv’d of what I said.

‘ After we had long waited there, towards Night came Monsieur *de Maux*, and when he had spoke a little to the Company, he opens a Pacquet of Papers which he had brought with him, and tells the Duke of *Chevreuse*, that since the Affair was a Matter of Doctrine, and purely *Ecclesiastick*, the Judgment of which belonged only to Bishops, he did not think it convenient for him to be present, and that his Presence might cramp their Freedom. This was a Fetch and a mere put off, lest a Witness of his Reputation and Character should see what passed; a *Witness* too, that how subtle and dexterous
foever

‘ soever Monsieur *de Maux* might be in his Manage-
 ‘ ment, he could not impose upon him ; for he was
 ‘ too well vers’d and knowing in the Affair to be sur-
 ‘ prized, and too honest to be prevailed upon, not to
 ‘ give Testimony to the Truth of Facts, which he
 ‘ saw with his open Eyes.

‘ The Business of the Conference was not the De-
 ‘ cision of a Point of Faith, which belongs to the
 ‘ Bishops ; but a peaceable Enquiry into my Senti-
 ‘ ments, which were to be examined, to see in what
 ‘ I exceeded, and if my Expressions concerning Mat-
 ‘ ters of an *inward Life* were conformable to ap-
 ‘ prov’d *Mystical* Authors, or not. For I had a great
 ‘ many Times promised to submit to whatever those
 ‘ Gentlemen should tell me was a Point of Faith and
 ‘ a *Dogma*, about which I never pretended to dispute
 ‘ with them.

‘ But Monsieur *de Maux* went on with his Design,
 ‘ and would let nothing turn him out of his Way. I
 ‘ was shock’d at my very Heart at this Prelate’s Re-
 ‘ fusal, for I immediately saw the Consequences of it,
 ‘ and was no longer in Doubt of the Engagements he
 ‘ had taken to condemn me. What could be more
 ‘ natural than the Presence of a Person of the Duke of
 ‘ *Chevreuse*’s Character, who had both Merit and
 ‘ Probity, and a good Stock of Learning, as the
 ‘ Publick well knew ; through whose Hands all had
 ‘ pass’d, and himself interested greatly in the clearing
 ‘ up of Matters, that both he and others might be
 ‘ undeceived, if I had err’d, and against my Inten-
 ‘ tion instill’d Notions into them contrary to the
 ‘ Purity of Faith ? I say, what could have been more
 ‘ natural than to have had a Witness of his Character
 ‘ and Reputation ; who would have only serv’d to
 ‘ shame and confound me if I had spoken differently
 ‘ from

' from what he at all Times had been used to hear me
 ' speak, and he might have been undeceived him-
 ' self, and instrumental to undeceive others, if by a
 ' quiet and peaceable Conference, I had been shewn
 ' my Errors? And this was the very Thing designed
 ' when the Affair began to be talk'd of. But God
 ' did not permit it; and the Duke of *Chevreuse*
 ' thought not proper to insist upon it, seeing Monsieur
 ' *de Chaalons* was silent, and besides what he did was
 ' in Respect to me, and because I had signify'd to
 ' him how much I desired that he might be present.

' * I remained then alone with those two Gentle-
 ' men. Monsieur *de Maux* spoke a great while to
 ' prove that all *Christians* in common had the same
 ' Grace. I endeavoured to show him the contrary.
 ' But as the main Business for which we met, was only
 ' to justify my Expressions about Things of greater
 ' Consequence, I let that drop, and was going to
 ' show him how conformable my Sentiments were
 ' with approv'd Authors that had written of the *In-*
 ' *ward Life*: But he would be continually saying,
 ' That we ascribed too great a Perfection to the *In-*
 ' *ward Life*, and endeavoured to darken and puzzle
 ' all I said to him, especially when he perceived that
 ' Monsieur *de Chaalons* was touch'd, and about to give
 ' in to what I said to him. Then I was told, the
 ' Business was not to dispute, but to submit, and be
 ' ready to believe, and act according as I should be
 ' told. Why truly this was always the Disposition of
 ' my Heart, and I could easily resign my own Judg-
 ' ment.

' This

* Je ne restai donc seul avec ces deux Messieurs. Mr. *de*
Maux parla long-tems pour prouver que tous les *Chrétiens*
 communs avoient la même Grace. Je tachai de lui prouver la
 Contraire.

‘ This Conference was of no manner of Service as
 ‘ to the main Points in question. It only gave Mon-
 ‘ sieur *de Maux* a Handle or Pretence to tell Madam
 ‘ *de Maintenon*, that he had made the Examination
 ‘ which was propos’d, and having convinc’d me of
 ‘ my Mistakes and Errors, he hop’d in time to bring
 ‘ me off them, if he could but engage me to go and
 ‘ spend some Time in the Convent at *Maux*, where
 ‘ he should be more at leisure to finish what he had
 ‘ begun.

‘ I can truly say, when I was told that I was to be
 ‘ examin’d by these Gentlemen, I was glad, because
 ‘ I thought I should have been with them when they
 ‘ were all three present together, as is usual in such
 ‘ Appointments, and consequently that Jesus Christ
 ‘ would have presid’d in the midst of them. And
 ‘ then I hoped to have gain’d my Cause, for I did not
 ‘ doubt but the Lord would let them see the Truth,
 ‘ and also my Innocence, and the Malice of my Ac-
 ‘ cusers. But God, who was pleas’d that I should
 ‘ suffer what I have done since, did not permit it to be
 ‘ done in that manner : The Devil had Power given
 ‘ him to act, and hinder the Union of these Gentle-
 ‘ men, and to throw all Things into Disorder.

‘ Monsieur *de Maux* not coming till towards Night,
 ‘ as was observ’d before, I had a good Opportu-
 ‘ nity of discoursing with Monsieur *de Chaalons*,
 ‘ in the Presence of the Duke of *Chevreuse*. This
 ‘ Prelate appeared well satisfied with me, and told
 ‘ me, *That I should do well to continue my Manner of*
 ‘ *Prayer, and that he would pray God to give me more*
 ‘ *and more of His Grace.* And when Monsieur *de*
 ‘ *Maux* grew warm in the Debate, he would soften
 ‘ him as much as he could, and I saw plainly, when
 ‘ he acted of himself, he did it with all the Civility

O

‘ and

• and Justice that could be. But all that he could
 • do, was only to write down some of my Answers
 • when I address'd myself to him ; for when Monsieur
 • *de Maux* grew warm, he would reflect upon me,
 • without hearkening to what I said. I wish'd to see
 • that Prelate once more, and was with him alone ;
 • and though in the mean Time they had try'd to
 • prejudice him against me, yet he appeared satisfied
 • with the Conference we had, and repeated it several
 • Times, *That he saw no Occasion to alter any Thing*
 • *in my Way of Prayer, nor in any Thing else ; that I*
 • *might go on, and that he would pray to God to aug-*
 • *ment His Goodness towards me ; and that I might live*
 • *privately as I had done two Years before : Which I*
 • promised him to do.

• It was thought proper that I should speak with
 • Monsieur *Tronson* : I went therefore to *Issi*, and the
 • Duke of *Chevreuse* was pleas'd to meet us there.
 • Monsieur *Tronson* examined me more particularly
 • than the other two ; and the Duke of *Chevreuse* writ
 • down both the Questions and Answers. I spoke to
 • him with all the Freedom and Openness imaginable.
 • At last the Duke of *Chevreuse* says to him, You see
 • how sincere and upright she is ; he replied, I *feel* it
 • very plain. That Expression was worthy so great a
 • Servant of God as he was, who judg'd of my An-
 • swers not only by his Understanding, but by the
 • *feeling* of his Heart. I then took my Leave, and
 • Monsieur *Tronson* appear'd well satisfied with me,
 • notwithstanding they had sent him a counterfeit
 • Letter against me, said to come from a Person who
 • afterwards denied it.

• After all these Examinations, in which they ap-
 • peared satisfied with me ; who would not have be-
 • lieved but that they would have let me be quiet ?
 • But

' But it proved quite otherwise, for the more my In-
 ' nocence appeared, the more those who undertook
 ' to render me Criminal, invented Stratagems to
 ' compass their End. Things were on that Foot-
 ' ing when Monsieur *de Maux*, to whom I had of-
 ' fered to go, and spend some Time in a Communi-
 ' ty belonging to his Diocese, that he might be the
 ' better acquainted with me, propos'd my being
 ' with the Nuns of *St. Mary de Maux*. The Offer
 ' I made him was hugely pleasing to him, for he
 ' reckoned, as I have been told since, that he should
 ' draw great Advantages from it to himself. Nay,
 ' he imagined such mighty Things, that he told
 ' the Abbess *Picard*, Superior of the Monastery
 ' where I was, that it would be as good to him as
 ' the Archbishoprick of *Paris*, and a Cardinal's Cap.
 ' But I said to the Abbess when she told it me,
 ' *That God would not permit him to have either the one*
 ' *or the other.*

' As soon as he had given Order, which was in the
 ' Month of *January* 1695, I went to the Monastery of
 ' *St. Mary de Maux*, and continued there till *Easter*,
 ' without seeing Monsieur *de Maux* all that while :
 ' But immediately upon his Arrival, he came into my
 ' Chamber, for I was then very ill, and the first
 ' Thing he said to me, was, That I had a great many
 ' Enemies, and that every Thing went against me.
 ' He brought me the Articles which were drawn up
 ' at *Issi* ; I desired him to explain some Passages
 ' therein, and sign'd them. A while after he enters
 ' again into my Chamber, and I was then more ill
 ' than before ; but he came up to my Bed-side, and
 ' told me, I must sign just then, *that I did not believe*
 ' *the Incarnation of the Word*. Several of the Nuns
 ' who were in the Room close by, heard it. I was

' mightily surprized at such a Proposition, and told
 ' him, that I could not sign a *Falsity*. But he in-
 ' sisted upon it, and told me that he would make me
 ' do it. I answered, that by God's Grace I could
 ' Suffer, but that I could not sign a *Falsity*. Then he
 ' prayed and intreated me, and said, if I would do it,
 ' he would clear up my Reputation which some en-
 ' deavoured to blemish. I told him, that God would
 ' take Care of my Reputation, if He pleased, and
 ' would support me in my Faith to the Hazard of
 ' my Life.

' A few Days afterwards Monsieur *de Maux* came
 ' again, and brought me a Paper written in his own
 ' Hand, which was only a Profession of Faith, inti-
 ' mating that I always had been Catholick, Aposto-
 ' lick and Roman, and had submitted my Books to
 ' the Church. This I could have done readily enough
 ' of myself, without being asked for it. Then he
 ' read another Paper which he said he was to give me,
 ' and that was a Certificate, such a one as he gave me
 ' afterwards, but more to my Advantage.

' Being at that Time too ill to transcribe the Paper
 ' of Submission which was written in his own Hand,
 ' he said I might get it transcribed by one of the Nuns,
 ' and sign it. He took with him his Certificate to
 ' write it over fair as he said, and assured me, that
 ' when I had the one, I should have the other also,
 ' and that he would use me as his Sister, and if he did
 ' not do as he promised, that he should be a Knave.
 ' This Carriage of his took with me; and I told him
 ' that I had put myself into his Hands, not only as
 ' into the Hands of a Bishop, but also as a Man of
 ' Honour. Now who would have disbelieved his
 ' punctually performing all this?

' After

‘ After he was gone, I found myself so ill and faint,
 ‘ having talked too much, that they were obliged to
 ‘ give me some Cordials to bring me to myself. The
 ‘ Abbess fearing if he should come again on the Mor-
 ‘ row, it would endanger my Life, desired him by
 ‘ Letter to let me rest that Day; but he would not,
 ‘ but comes the same Day, and asked me if I had
 ‘ sign’d the Writing he had left with me; and open-
 ‘ ing a Letter Case, which he fastened with a Key,
 ‘ he says to me, See, here is your Certificate, where
 ‘ is your Submission? He held a Paper in his Hand
 ‘ while he said this. I pointed to where the Paper
 ‘ of Submission lay, but had not Strength to reach it
 ‘ him. He took it, and I made no question but that
 ‘ he would have given me the Certificate: But far
 ‘ from it, he puts up the Paper of my Submission and
 ‘ the Certificate together into the Letter-case, and
 ‘ then tells me, he would give me no Certificate:
 ‘ That the Affair was not yet ended; that he should
 ‘ Torment me further, and would have other Things
 ‘ signed, and particularly, *That I believed not the In-*
 ‘ *carnation of the Word.* Judge what a Surprize I
 ‘ must be then in. I had no more Strength or Voice
 ‘ left. He rushed out of the Room: The Nuns were
 ‘ shocked at such Usage; for nothing obliged him
 ‘ to promise me a Certificate; I had never asked him
 ‘ for one.

‘ Some Time after this the *Prelate* comes to me
 ‘ again, and requires me to sign a Pastoral Letter of
 ‘ his, and acknowledge that I had held the Errors con-
 ‘ demned in it. I endeavoured to convince him, that
 ‘ what I had already given him, comprehended all
 ‘ manner of Submission: And notwithstanding he had
 ‘ ranked me among *Evil Doers* in the Letter he want-
 ‘ ed me to sign, yet I should honour that State of
 ‘ Jesus Christ without complaining.

‘ But, *says he*, you told me you would submit
 ‘ to my Condemnation. I do it with all my Heart,
 ‘ my Lord, *said I*, and I concern myself no more
 ‘ in those little Books than if I had never writ them.
 ‘ If it pleases God, I will never depart from the Sub-
 ‘ mission and Respect I owe you, let Things go
 ‘ how they will: But, my Lord, you promised me
 ‘ a Discharge.

‘ I will give it you, *said he*, when you have done
 ‘ what I would have you do. But, my Lord, *said*
 ‘ *I again*, you did me the Honour to tell me, that
 ‘ if I gave you the Paper of Submission which you
 ‘ dictated to me, that you would give me a Dis-
 ‘ charge.

‘ Yes, *said he*, but they were Words of course
 ‘ that drop from one, before one have maturely
 ‘ thought what can and ought to be done. I don’t
 ‘ tell you this, my Lord, *said I*, by way of Com-
 ‘ plaint, but only to put you in mind that you pro-
 ‘ mised me a Discharge, and to let you see my Sub-
 ‘ mission, I will write at the Bottom of your Pastoral
 ‘ Letter all that I can well put there.

‘ When I had done it, and he had read it, he
 ‘ told me he thought it well enough, but when he
 ‘ had put it into his Pocket, he told me, that was
 ‘ not the Thing that was wanting. You don’t say
 ‘ actually and formally that you are a *Heretick*, and
 ‘ I will have you declare it; and likewise that the
 ‘ Letter is very true and just, and that you acknow-
 ‘ ledge yourself to have been in all the Errors which it
 ‘ condemns.

‘ I answered him, Surely, my Lord, you only do
 ‘ this to try me; for I cannot believe that a *Pre-*
 ‘ *late* of so much Piety and Honour, will take Ad-
 ‘ vantage

‘ vantage of the Trust I reposed in him, when I
 ‘ put myself into his Hands, and came into his
 ‘ Diocese, to make me do Things which in *Con-*
 ‘ *science* I can’t do. I expected to find a Father in
 ‘ you, don’t, I beseech you, let me be deceived in
 ‘ my Expectation.

‘ I am, *said he*, a Father of the Church, but it sig-
 ‘ nifies nothing to talk; if you do not sign what I
 ‘ would have you, I will come with Witnesses, and
 ‘ when I have admonished you before them, I will
 ‘ bring you before the Church, and we will cut you
 ‘ off, as ’tis directed in the Gospel.

‘ I replied, my Lord, I have only God for my
 ‘ Witness; and am prepared to suffer all that you
 ‘ can do, and hope by His Assistance to do nothing
 ‘ against my Conscience, yet pay you all the Respect
 ‘ I owe you.

‘ The Nuns who were shocked, though they had
 ‘ seen but a small Part of his Violence and Fury to-
 ‘ wards me, were afraid to return again; and the
 ‘ *Abbess* told me, that my too great Mildness made
 ‘ him treat me the worse, for his Mind was of such a
 ‘ make, that he commonly treated Persons who were
 ‘ mild in such a rough manner, but buckled and com-
 ‘ plied to those who had Spirit and Courage. How-
 ‘ ever I altered not my Behaviour, but chose rather to
 ‘ bear it, than to do any Thing contrary to the Re-
 ‘ spect due to his Character.

‘ I am perswaded, ever body almost who heard of
 ‘ my being at *Maux*, have entertained a Belief of
 ‘ two Things equally false: One is, That I was there
 ‘ by Order of the King; whereas it was of my own
 ‘ motion: The Other, That during the six Months
 O 4 ‘ there,

‘ there, Monsieur *de Maux* had examined me several
 ‘ Times to know my Sentiments concerning the in-
 ‘ ward Way, and my manner of Prayer, and about
 ‘ the LOVE OF GOD: Not at all; he never so
 ‘ much as once spoke to me about those Things.
 ‘ Sometimes he would say when he came to me, That
 ‘ ’twas my Enemies who perswaded him to vex and
 ‘ torment me, but that he himself was satisfied with
 ‘ me: At other Times he would come in great Rage
 ‘ and Fury, and ask me to sign those Things which he
 ‘ knew I would not consent to; and threatened me
 ‘ with all I have suffered since: He would not, *he*
 ‘ *said*, lose his Fortune for me, and a great many
 ‘ other Things. After these Heats and Passion, he
 ‘ would return to *Paris*, and be there a great while
 ‘ before he came back. At last, after I had been six
 ‘ Months at *Maux* he gave me a Certificate, and re-
 ‘ quired no more signing of Papers.

‘ The Nuns and Abbess of the Convent, says the
 ‘ Author of *Cambrai's* Life, whither she had retreat-
 ‘ ed, were afflicted at the Cruelty of their Bishop, and
 ‘ endeavoured to soften him by the Testimony of
 ‘ Madam *Guion's* Piety. He yielded at length to
 ‘ the Force of Truth, and at the End of six Months
 ‘ gave her a Certificate, in which he declares, *That he*
 ‘ *was satisfy'd with her Conduct; that he continued to*
 ‘ *her the Participation of the Holy Sacraments; that he*
 ‘ *had not found her any ways involved in the Abomina-*
 ‘ *tions of Molinos, or in any other heretofore condemn'd,*
 ‘ *and in fine, that he had not meant to comprehend her*
 ‘ *in the mention made of those Abominations in his*
 ‘ *Pastoral Ordinances.*

‘ Another Certificate was given her by the Abbess
 ‘ and the Nuns, in which they declare, *That that*
 ‘ *Lady, having continued six Months in their House,*
 ‘ *had given them no Cause of Trouble and Uneasiness, but*
 ‘ on

‘ on the contrary, an Example highly edifying, that
 ‘ throughout her whole Conduct, and in all her Words,
 ‘ they observed a great Regularity, Simplicity, Sincerity,
 ‘ Humility, Mortification, Meekness, and Christian
 ‘ Patience, and a truly pious Esteem for every Part
 ‘ of the Catholick Faith, and especially for the Mystery
 ‘ of the Incarnation, and holy Infancy of our Lord Jesus
 ‘ Christ.

‘ Two such authentick Acts, after so rigorous an
 ‘ Examination, after so much Pains had been taken
 ‘ to make her appear Criminal, displeased Madam
 ‘ de Maintenon to a very high degree. She told Monsieur de Maux, that the Attestation he had given,
 ‘ would have a quite contrary Effect to what had been
 ‘ proposed, which was to undeceive those Persons who
 ‘ were prepossessed in Madam Guion’s Favour. In
 ‘ the mean while, that Lady was arrested, and sent
 ‘ to the Castle of Vincennes, towards the End of the
 ‘ Year 1695.

‘ I had, says she, several Places of Retreat offered
 ‘ me, but I accepted of none, that I might not bring
 ‘ any Person under Trouble, and that my Friends
 ‘ and Family might not be involved by having my
 ‘ Escape imputed to them. I therefore took a Resolution
 ‘ not to leave Paris, but to abide there in some
 ‘ secret Place, with my Waiting-Woman whom I
 ‘ could confide in, and so lie hid to the World. I
 ‘ spent my Time in Reading, Prayer to God, and in
 ‘ Working. But at the End of the Year One Thousand
 ‘ Six Hundred and Ninety Five, I was arrested,
 ‘ though sick, and carried to Vincennes. I was there
 ‘ three Days in Custody with Mr. des Grez, who arrested
 ‘ me, because the King, full of Justice and
 ‘ Goodness, would not Consent that I should be put
 ‘ into Prison ; saying several Times, That a Convent
 ‘ was

‘ was sufficient. But they deceived and blinded his
 ‘ *Justice* by very strong Calumnies, and by the De-
 ‘ scriptions they gave of me, made me look so black,
 ‘ that at last he scrupled to shew me his Goodness and
 ‘ Equity, and consented that I should be carried to
 ‘ the Castle of *Vincennes*.’

We find in one of her Letters, which bears no Date, but appears to have been written to some Lady, while she was in Custody of the Person who arrested her, a very remarkable Passage, which we thought well worth the transcribing. ‘ As I have, *says she*, resigned
 ‘ myself up to God, I am under no Concern for what
 ‘ they will do with me. I neither fear a PRISON nor
 ‘ DEATH. The Infamy they have cast upon me
 ‘ would be a much greater Pain, if I took part with
 ‘ myself. But fear not, if they should put me to
 ‘ Death, come and see me die, and do as MARY
 ‘ MAGDALEN did, who never left Him that taught
 ‘ her the Science of PURE LOVE.’

By this Passage, we see how perfectly she was resign’d to the Will of God, come what would come; and also the heroic Courage which the *Love of God* and her own *Innocence* inspired her with: The following short Narrative is a Recapitulation of her Sufferings, and a Description of her inward State and Condition, in the several Periods of her Life, but principally towards the latter Part, and during her Imprisonment.

‘ I shall not, *says she*, enter into a particular De-
 ‘ tail of that long Persecution which has made so
 ‘ great a Noise, nor of the Ten Years Confinement
 ‘ in Prisons, and an *Exile* almost as long, and which
 ‘ is not yet ended, by reason of the Oppositions,
 ‘ Calumnies, and all sorts of Sufferings as could be
 ‘ thought on. There are some Facts belonging to
 ‘ divers

‘ divers Persons, too odious to be mentioned, which
 ‘ *Charity* constrains me to hide, and in this Sense it
 ‘ is, *that Charity covers a multitude of Sins*. There
 ‘ are others belonging to those who were seduc’d by
 ‘ ill-minded People, whom I respect for their Piety
 ‘ and other Reasons, though they shewed too bitter a
 ‘ Zeal against Things they had not a true Under-
 ‘ standing of. I shall say nothing of this Sort out
 ‘ of Respect, nor of the other out of *Charity*. But
 ‘ what I can say is, That in so long a *Series* of
 ‘ Crosses, which my Life has been full of, ’tis plain,
 ‘ the greatest were preserved till last ; and God,
 ‘ who has not rejected me, by a pure Effect of His
 ‘ Goodness, was not willing to let the latter Part of
 ‘ my Life pass without a greater Conformity to that
 ‘ of Jesus Christ.

‘ He was carried before several Tribunals : God
 ‘ was pleased to let me be so likewise. He suffered
 ‘ Revilings and violent Outrages without complain-
 ‘ ing : God assisted me to do so likewise. How could
 ‘ I do otherwise, from the Sight He gave me of His
 ‘ Love and Goodness ? By being thus made conform-
 ‘ able to Jesus Christ, I looked upon those Things
 ‘ as Favours, which the World looks upon as strange
 ‘ Persecutions. The inward Peace and Joy I felt,
 ‘ hindered me from seeing my most violent Persecu-
 ‘ tors, otherwise than as Instruments of the *Justice* of
 ‘ my God, which to me has always been adorable and
 ‘ lovely.

‘ My Prison was to me a Place of Delight and
 ‘ Refreshment ; for such a Deprivation of all Crea-
 ‘ tures, gave me an Opportunity to be quite alone
 ‘ with God. And a Deprivation of what is counted
 ‘ the most necessary Things of Life, gave me a Re-
 ‘ lish of outward Poverty, which otherwise I might
 ‘ not

' not have tasted. Thus I looked upon all these great
 ' Evils in Appearance, and the universal *Outcry* a-
 ' gainst me, as the greatest Good of All. It seem'd
 ' to me to be the Work of God's Hand, who was
 ' pleased to cover His Tabernacle with the Skins of
 ' Beasts, to hide it from the Eyes of those to whom
 ' He would not manifest it.

' I labour'd under * *mortal Languishings*, heavy
 ' and painful Sickness without Intermission. And
 ' God was pleased to prove me yet further, by totally
 ' forsaking me, so that for the Space of six Months,
 ' I could

* She takes Notice of a very malicious Attempt, on a cer-
 tain Time, against her Life, by giving her something which
 her Physicians, upon Inspection into what she cast up from her
 Stomach, said was Poison ; after which she had these mortal
 Languishings : And 'tis to be fear'd one or two of her Friends
 were serv'd in the like manner ; for, in one of her Letters,
 speaking of a Venerable Person, she says,

' We have lost our dear Father, my dear Brother, or rather
 ' far from having lost him, we find him now in Heaven more
 ' really than when on Earth : From the Day that he was
 ' taken ill, I found myself, though at a considerable Distance
 ' from him, inwardly struck with exceeding Grief, yet my
 ' Mind was calm and easy. That Grief entirely ceas'd at his
 ' Death, and all of us, not excepting one, found ourselves more
 ' united to him than when he was living. All his Children find
 ' him present with them in an Enjoyment full of Sweetness, tho'
 ' mixed with Sorrow. He was a Man truly given up to serve
 ' God ; and tho' his Talents were very great, yet he was the
 ' most humble, the most Childlike, and the most obedient of
 ' Men. No sooner did one begin to speak to him but he stoop'd
 ' and was as nothing in himself. I could not pray for him after
 ' his Death, not having in me the least Doubt of his eternal
 ' Welfare. He is now in the full Enjoyment of God. Before
 ' he dy'd he gave his Blessing to all Friends every where, who
 ' should come to love God. There is great Likelihood that he
 ' died a Martyr for the Truth ; for his Death was not natural.
 ' You may remember that of Monsieur *de C.* I fear his was
 ' like it. But we leave the Judgment of all Things to God.

‘ I could only say, *my God, my God, why hast Thou*
 ‘ *forsaken me?* ’Twas then I was made willing to
 ‘ side with God, and to undergo all the Austerities
 ‘ I could devise. And when I saw God and every
 ‘ Creature against me, I was glad to be of their Side
 ‘ against myself: How then can I bewail myself for
 ‘ what I suffered with a Love so refin’d from all Self-
 ‘ Interest? Shall I now be concerned for, and side
 ‘ with myself, after such an entire Sacrifice of *Self*,
 ‘ and all that belongs to it? No, I had much rather
 ‘ consecrate all my Sufferings to Silence. But if God,
 ‘ for His Glory, would permit something of it to be
 ‘ known hereafter, I should adore His Judgments;
 ‘ but as for me, I have done with what regards my
 ‘ self personally.

‘ But in relation to PRAYER, I must ever contend
 ‘ for the Truth of its Ways. I have defended my
 ‘ Innocence with so much Force and Truth, as to
 ‘ leave no more Doubt in Peoples Minds, that all the
 ‘ Calumny that is thrown upon those who practice it
 ‘ truly, and with a sincere Love, is quite false; and
 ‘ the Discourses of those who calumniate them, are
 ‘ rash, and contrary to all manner of Truth and Jus-
 ‘ tice. The stronger the Calumny is, the more happy
 ‘ and content is the Heart which loves God, and
 ‘ he whose Conscience does not reproach him. Perse-
 ‘ cution and Calumny are only a *Weight* which plun-
 ‘ ges the Soul deeper in God, and makes it taste an
 ‘ inestimable Happiness.

‘ What signifies it to a Soul, if all Men set them-
 ‘ selves against it, when ’tis alone with God, and
 ‘ gives him a solid Token and Assurance of its Love?
 ‘ For when God heaps His Blessings upon us, ’tis He
 ‘ then who gives us Tokens of His Love; but
 ‘ when we suffer for His Sake, what is many Times
 ‘ worse

‘ worse than Death, then we give Him Tokens of
 ‘ the Certainty and Faithfulness of *Ours*. As then
 ‘ there are no better means of letting God see that
 ‘ we love Him, than by bearing for His Sake the
 ‘ most terrible Pains and Afflictions, we are infinitely
 ‘ beholding to Him, when He let us partake of those
 ‘ Means.

‘ But some may wonder, since I am not willing to
 ‘ give an Account of the greatest Crosses and Afflictions
 ‘ of my Life, why I have taken Notice of much
 ‘ lesser. I was induced to that for certain Reasons.
 ‘ I looked upon it very necessary to take some Notice
 ‘ of the Crosses I underwent in my Youth, that it
 ‘ might be seen, how God was pleased to lead me by
 ‘ the Way of the Cross. But as to other Parts of my
 ‘ Life in a more advanced Age, the Calumnies not
 ‘ relating to me solely, I thought myself under an
 ‘ Obligation to give a particular Account of some
 ‘ Facts, to discover not only the Falsity of them, but
 ‘ also the Conduct of those who transacted them, and
 ‘ who were the true Authors of my Persecutions, I
 ‘ being no more than the casual Object they aim’d at,
 ‘ especially in those latter Times ; for in reality they
 ‘ only persecuted me in this manner, that they might
 ‘ involve Persons of great Merit, who of themselves
 ‘ were out of their Reach, and could not personally
 ‘ be attack’d, without mixing their Affairs with mine.
 ‘ For this Reason, I thought myself obliged to enter
 ‘ more particularly into Matters relating to those
 ‘ Facts, and so much the more, as my Faith was called
 ‘ in question and made suspicious by them :- I thought
 ‘ it therefore of great Concern and Consequence, to
 ‘ let it be seen how far I was from entertaining the
 ‘ Opinions and Sentiments they would have fasten’d
 ‘ upon me. So much I owed to Religion, to Piety,
 ‘ to my Friends, to my Family and myself : But
 ‘ for

‘ for the ill Usage and Treatment of my own Person,
 ‘ I thought it better to sacrifice and hallow it by
 ‘ Silence, as I have said before.

‘ I will only just take Notice, as I go along, of
 ‘ the State and Disposition I found myself in, during
 ‘ my Imprisonments. While I was at *Vincennes*, and
 ‘ under the Examination of Monsieur *de la Reinie*, I
 ‘ enjoyed a most sweet Peace, and could have been
 ‘ very well content to have passed my Days there, if
 ‘ it had been the Will of God. I composed HYMNS,
 ‘ which the young Women, who tended me, learnt by
 ‘ heart as I compos’d them, and we sang, O God,
 ‘ Thy Praise together. I looked upon myself as a
 ‘ little Bird which Thou keep’st in a Cage for Thy
 ‘ Pleasure, and which was to sing out its Time
 ‘ there. The Stones of the Tower where I was,
 ‘ seemed to me to be Rubies ; that is, I valued
 ‘ them more than all the magnificent Things in the
 ‘ World. O my God, my Joy was founded upon
 ‘ Thy Love, and the Pleasure I had in being Thy
 ‘ Prisoner ; though I made not these Sort of Re-
 ‘ flections but in composing the * HYMNS. My very
 ‘ Heart was full of that Joy which Thou gavest those
 ‘ that love Thee, in the midst of the greatest Trials
 ‘ and Sufferings.

‘ When Things were carried to the greatest Height
 ‘ and Extremity, I was then in the *Bastile*, and when
 ‘ I understood how great and terrible the *Outcry* was
 ‘ against me, I said to Thee, O my God, if Thou
 ‘ hast a Mind to make me once more a *Spectacle*
 ‘ to

* See at the End of this Narrative, one or two of the Hymns
 she speaks of, which have so noble a Spirit, and elegant Turn in
 them, that we are persuaded, such who understand *French*, and
 are Lovers of Poetry, will be delighted to read them.

' to *Men and Angels*, Thy Will be done. All that
 ' I crave of Thee is, that Thou wouldst preserve
 ' Thine, and not let them be separated from Thee.
 ' * *Let not Principalities nor Powers, nor the SWORD,*
 ' *&c. ever separate us from the Love of God which is*
 ' *in Christ Jesus our Lord!* As to my Particular,
 ' what matter is it what Men think of me? What
 ' matters it what they make me suffer, since they are
 ' not able to separate me from Christ Jesus, who is
 ' engraven at the Bottom of my Heart? If I displease
 ' Him, though I should please all Men, it would be
 ' of less Value than Dirt to me. Let then all Men
 ' despise and hate me, provided I am pleasing to Him
 ' for whom *I die daily*, 'till such Time as He come to
 ' finish this Death: And, O my God, I prayed to
 ' Thee to make me an *Offering* pure and clean in Thy
 ' Blood, that I might e'er long be offer'd up to Thee.'

We shall now wind up this Lady's Narrative of
 her Life, in the Words of the Author we have several
 Times quoted before. ' 'Tis observable, *says he,*
 ' that in this same *Verbal Process*, wherein Matters
 ' are carried in so outrageous a manner against Mon-
 ' sieur de *Fenelon*, the Bishops assembled give Testi-
 ' mony of the Purity of *Madam Guion's* Life and
 ' Conversation, declaring, *That as to the Abomina-*
 ' *tions which were looked upon as the Consequences of*
 ' *her Principles, her Innocence was never called in*
 ' *question; that she had always testified a Detestation of*
 ' *them.*

' This authentick Testimonial will be an ETER-
 ' NAL MONUMENT to that Lady's Innocence;
 ' because

' because the Bishops assembled did not give it her,
 ' till after she had been five Years in Prison. There
 ' had been strict Enquiries made during that Time,
 ' in all the Places where she had been since her
 ' Youth : All Persons of her Acquaintance in the Pro-
 ' vinces far and near, had been examined : Threat-
 ' nings, Promises, and PRISONS, had been employ'd
 ' to engage her * two Maid Servants, Witnesses for
 ' many Years of her Conduct, to say something to
 ' her Disadvantage. She herself had been obliged to
 ' undergo divers captious Interrogatories before diffe-
 ' rent Judges. She had been carried from Prison to
 ' Prison, in order to shake her Resolution ; from *Vin-*
 ' *cennes* to *Vaugirard*, from *Vaugirard* to the *Bastile*.
 ' Notwithstanding this; the Verity of her Answers,
 ' the Purity of her Manners, and the Uniformity of
 ' her Conduct for many Years together, forced this
 ' Acknowledgement of her Innocence from a nume-
 ' rous Assembly of Bishops, under the Guidance of
 ' Monsieur de Maux.

' She remain'd however three Years in Prison, sick
 ' and in a suffering Condition ; after the Persecution
 ' against Monsieur de Cambray was over. She conti-
 ' nually beg'd that her Crime might be specified
 ' and proved. But her Enemies not being able to
 ' make any Thing appear against her, she was at
 ' length discharged out of Custody, and exil'd to *Blois*.
 ' She lived there near twelve Years, honour'd and re-
 ' spected for her good Understanding, sincere Piety,
 ' pure and modest Virtue, even by those who had the
 ' strongest Prejudices against her. Monsieur de Cam-
 ' bray continued always to have the same Friendship
 P and

* See two Letters of one of them, who was confin'd eight
 Years in Prison, written in an Heavenly and Angelical Stile,
 during her Imprisonment.

‘ and Esteem for her, and the same *Confidence* in her.
 ‘ She died at length at *Blois*, to the tender Regret of
 ‘ her Family, and of all her Friends.

‘ Before we leave this Matter, let us observe the
 ‘ Three notable *Testimonies* given to the INNOCENCE
 ‘ of this Lady in the three principal Periods of her Life.
 ‘ She had been first examined by Monsieur *de Harley*,
 ‘ Archbishop of *Paris*, for the Space of eight Months,
 ‘ and had justify’d herself. Afterwards Monsieur *de*
 ‘ *Maux*, who was *powerfully* interested to find her
 ‘ *criminal*, gives her an ample Certificate at the End
 ‘ of a six Months Examination. Last of all, an As-
 ‘ sembly of the *Gallican* Church, after a strict Enquiry
 ‘ into her *whole Life*, give publick Testimony of her
 ‘ INNOCENCE.’

We are persuaded, some of our Readers would be glad to hear the last Expressions of this excellent Lady, nay, we think they will even be ravished, to hear how melodiously she sang of the Dealing of the Lord to her Soul; and how prophetically she spake of the Reception which People of another Climate, and a different Way of Worship, should give to PURE LOVE, and the inward Worship of God in SPIRIT and in TRUTH, which her own Nation and People had rejected the Offers of, and set at naught.

This melodious and prophetick Song we intend to print at the Close of some other Pieces, in her own inimitable Notes and Stile, together with our Translation in Prose, for want of a better in Verse. But first, we shall collect what we take to be the last Writings and Legacy she left the World a little before her Departure.

The following, which we hope was very much, if not more peculiarly, intended for our Nation, is a
 most

most remarkable Ejaculation of her Soul, and worthy our greatest Notice: 'Tis a pathetick Discourse, or rather the Voice of an Angel just about to be enrob'd with Light and Immortality, address'd to a People of a different Way of Worship from those amongst whom she lived; in which she compares herself to the *Samaritan Woman*, to whom Christ manifested himself in so particular and eminent a manner at *Jacob's Well*; inflaming her Heart so with the Love of Himself, that she * *left her Water-pot and went her way into the City, and saith to the Men, Come see a Man which told me all Things that ever I did: Is not this the CHRIST?* And her Words had so great a Reach, and took such place with the *Samaritans*, that † *they went out of the City and came unto Him*: After which || *they said unto the Woman, now we believe, not because of thy Saying, for we have heard Him ourselves, and know that this is indeed the CHRIST, the Saviour of the World, ‡ And they besought him that he would tarry with them: And he abode there two Days.*

‘ Wonderful Effect this, says the famous ||| *Quesielle*
 ‘ of one Word of our Saviour upon the Heart of a
 P 2 ‘ WOMAN,

* John iv, 28. † Ver. 30. || Ver. 42. ‡ Ver. 40.

||| His moral Reflections on the New Testament were condemn'd and prohibited by the Constitution or Bull *Unigenitus* of Pope *Clement XI.* and the Followers of his Sentiments, and such as would not receive the said Bull as an Act of Faith, have been, and still are, persecuted in *France*.

Besides the Reflections above quoted on Verse 30 and 42 of *John iv.* He has also this Reflection on Verse 25. ‘ What a Comfort it is under our Doubts and Afflictions, to know that we have Jesus Christ for our Saviour and Teacher. He confounds the proud Doctors by revealing Himself to this poor WOMAN, who was in Error and Schism, and in disorderly Living, rather than to the learned *Pharisees* of austere Lives. ‘ ——— ‘Tis a mere Illusion to imagine that the Mysteries of Religion ought not to be communicated to this SEX, by reading the holy Scriptures, after such an Example of Trust and Confidence which Jesus Christ shew'd this WOMAN.’

‘ WOMAN, who becomes the APOSTLE of her Coun-
 ‘ try; He must certainly have spoke to other Ears
 ‘ than those of her Body, since He is more a Master
 ‘ of her Heart than herself, and since she forgets every
 ‘ Thing to bear the Tidings of Him to her Country-
 ‘ men.—He follows her with Mind and Heart, He
 ‘ acts in her Heart; He is occupied with the Zeal
 ‘ that hurries her to the Town; HE is upon her
 ‘ TONGUE to bless the Word of ETERNAL LIFE,
 ‘ which she declares to them of her own Experience;
 ‘ He seeks among that People those whom His
 ‘ FATHER had given Him, that He might draw them
 ‘ to Himself; He offers them up to His FATHER;
 ‘ He prays for them; He operates in their Hearts,
 ‘ to make them docile and obedient to the VOICE
 ‘ of this WOMAN.’



T H E
Lady G U I O N ' s
 Remarkable , I N V I T A T I O N
 T O A L L
 Sincere Believers in Jesus Christ.

‘ **** T the Time when the *Jews* rejected Jesus
 ‘ * A * Christ, the *Samaritans* received Him with
 ‘ * * Joy. There was not so much as one Person
 ‘ **** found among the *Jews*, either capable or
 ‘ fit to hear and comprehend, the Worship *in Spirit*
 ‘ *and in Truth*. Jesus Christ went therefore and
 ‘ sought out a *Samaritan* Woman. The *Samaritans*
 ‘ believed in God as well as the *Jews* : They likewise
 ‘ expected the Coming of the *Messiah* ; but they were
 ‘ *Schismaticks*, and divided from the *Jews*, because they
 ‘ did not worship at the same Temple.

‘ Christ instructs a *Schismatical* Woman in the greatest
 ‘ Truths, and makes her instantly an Apostle. Now
 ‘ what was the Service of her Apostleship ? ’Twas to
 ‘ draw that People to *Christ*. They came flocking to
 ‘ Him : They are instructed ; they believe ; they
 ‘ receive the *Seed* which the *Jews* rejected ; nay, they
 ‘ constrain the *Lord*, whom the *Jews* cast off, to
 ‘ dwell with them, that He might instruct them fully
 P 3 ‘ by

‘ by themselves, in what He had but just begun to
‘ instruct the *Samaritan Woman*.

‘ O my dear *Samaritans*, you this Day have done
‘ the same. ’Tis true, you are divided from us in
‘ respect to the Place of Worship; but you believe in
‘ God, you expect all from the same Saviour. ’Tis
‘ to you the *interior Spirit* addresses itself; that Spirit
‘ of *Adoration in Truth*, that *Prayer* worthy of God,
‘ that interior Worship, that PURE LOVE, so much
‘ despised by our Nation and People. ’Tis to you it
‘ addresses itself to be received; ’tis in you, and by
‘ you, that Christ will make it grow and increase:
‘ He will be in you a *River of living Water* flowing
‘ out of your *Belly* unto eternal Life.

‘ This Worship in Spirit and in Truth, this per-
‘ fect Prayer, this PURE LOVE, asketh for a Re-
‘ treat and Dwelling among you. It comes to seek
‘ you out, by an Exclusion of many others, that
‘ you may lodge it in YOUR HEART. O receive
‘ it then, and by your Means let it be trans-
‘ mitted to an infinite Number of Hearts! ’Tis
‘ what Christ would have you do: ’Tis what He ex-
‘ pects of you, notwithstanding the Weakness of the
‘ Instrument He makes Use of, to instruct you with
‘ Christ.

‘ O when will you say to this poor SAMARI-
‘ TAN WOMAN, *Now we believe, not because of*
‘ *thy Saying, for we know that this is indeed the Christ,*
‘ *the Saviour of the World*: We believe this is PURE
‘ LOVE. We worship the Father in Spirit and in
‘ Truth; because we know ourselves, we taste, we ex-
‘ perience, yea, we are certain, that ’tis the TRUTH.
‘ O could I but hear these Words, with what Joy
‘ could I say, *Nunc dimittis Ancillam tuam Domine, &c.*
‘ Lord,

‘ Lord, now lettest thou thy Servant depart in Peace.
 ‘ ’Tis the very Object of all my Wishes ; and the
 ‘ Subject of all my Prayers. You are all very near
 ‘ my Heart : O, why can’t I offer you up to the
 ‘ Lord my God, as a pure Sacrifice without Blemish,
 ‘ washed in the Blood of the LAMB, and quickened
 ‘ by His Spirit, as an holy *Burnt-Offering*, purify’d
 ‘ and consum’d in the Fire of PURE LOVE, *Amen*,
 ‘ Jesus !

The following Letters being the last in the Col-
 lection, and some of them written upon her Sick-bed,
 in the very Year, probably in the Month, or Week,
 she died, the Expressions contain’d in them, may be
 look’d upon as her dying Words.

LETTER 162.

MY very Dear and Reverend Brother in our
 Lord Jesus Christ, I cannot but desire your
 ‘ Preservation very much, and beg it earnestly of
 ‘ God, for the Accomplishment of His Work. My
 ‘ Life seems to me to hang upon a slender Thread,
 ‘ and yet I am persuaded, notwithstanding my great
 ‘ Weakness, if God thinks fit to make Use of so poor
 ‘ a Nothing, He will preserve my Life ; but if not,
 ‘ I have one Foot in the Stirrup, ready to mount and
 ‘ be gone, as soon as He pleases : I dearly salute M.
 ‘ le B. de R. and his Family, and your good Friends,
 ‘ I pray God that He would be all Things to them.
 ‘ Let us say with one Accord, *Adveniat regnum tuum !*
 ‘ **THY KINGDOM COME.** The more this Kingdom
 ‘ appears at a Distance by the Increase of Wickedness
 ‘ amongst Men, the more, I hope, the Power of
 ‘ God, which is unlimited, will put a stop to the
 P 4 ‘ Torrent

' Torrent of Iniquity : And out of this general Cor-
 ' ruption draw a *chosen People* whom He will conse-
 ' crate to Himself. *O let his Will be always done !*
 ' 'Tis all we can desire. Our Friends here love you
 ' more than I can express.

LETTER 163.

S I R,

' IF I had not been ill, I should have done my-
 ' self the Honour to have writ to you before. I
 ' am something better, though I still keep my Bed.
 ' I write to you now, to make you an Offer of my
 ' dear Master's House where I dwell : Though he
 ' himself be poor, you will want nothing that's neces-
 ' sary. Make Use of it therefore, *Sir*, as your Patri-
 ' mony, since all that belongs to him, belongs like-
 ' wise to his Children. I shall procure to myself real
 ' Solace and Pleasure, to partake with you, what he
 ' gives us in his Poverty. You will see nothing in his
 ' House that is splendid, but *Simplicity, Weakness* and
 ' *Infancy*. Now as I am verily perswaded, that in
 ' imitating the *Wise Men*, you will not be offended at
 ' his Poverty, I therefore invite you to come and
 ' dwell in his House.

' I received your kind Letter, which gave me great
 ' Pleasure and Satisfaction, observing by it the Dis-
 ' position of your Soul, in the midst of the greatest
 ' Afflictions. O *Sir*, he who loves the Cross, certainly
 ' tastes and loves God : Remember who it was that
 ' said to *Peter*, *thou savourest not the Things that be of*
 ' *God*, because he lov'd not the Cross.

LETTER

‘ I must open my Heart a little to you, as to my
 ‘ dear Child. I have nothing more to desire upon
 ‘ Earth but to be united to my Principle. I am alto-
 ‘ gether unprofitable. I could say, but without Com-
 ‘ parison, these Words of the Prophet, * *Lord! who*
 ‘ *bath believed our Report.* None. I am their *By-*
 ‘ *word.* But I comfort myself with the Words of
 ‘ another Prophet: † *If my People perish for want of*
 ‘ *having the Truth declared to them, thou shalt perish for*
 ‘ *my People: But if thou hast declared the Truth to them,*
 ‘ *they shall perish, and thy Soul shall be saved.*

‘ ¶ *Thus saith the Lord God, Wo to the WOMEN*
 ‘ *that sow Pillows to all Arm-boles, flattering them in*
 ‘ *their Sins.* Happy are those of whom God requires
 ‘ no Account of any Soul, having not charged them
 ‘ with any.

‘ If the Labours of Jesus Christ availed so little
 ‘ with the *Jews*, who would be afflicted to be alike
 ‘ serv’d? My People have been deceived, because
 ‘ there are those who are Stones of Stumbling in the
 ‘ House of *Israel*.

‘ My *Fever* still continues, but my Pains are ceas’d,
 ‘ and I am a good deal better, but very weak, and
 ‘ have no Appetite. However, all is good and ex-
 ‘ cellent in God’s Will. Doubt not of my Friendship,
 ‘ my dear Child, you are near my Heart. 1716.

LETTER.

* Isa. liii. 1 † Ezek. iii. 18. || Ezek. xiii. 18.

LETTER 165.

‘ **I** Labour now, almost without Intermiſſion, under intolerable Pains. ’Tis impoſſible, without a Miracle, that I ſhould continue long under them. My dear Maſter is Maſter, and, *divine Juſtice*, my Miſtreſs, exerts her Rights. I was forced laſt Night to call upon her Siſter *Mercy*, ſhe is more eaſily intreated. Truly I had like to have proved Diſobedient to my dear Miſtreſs. But I will love her Severities, though Nature does not at all like them. I remember when I was young, I compoſed a little Song which begins thus ;

‘ *Justice de mon Divin Maître,*
 ‘ *Qui te nourris de tes rigueurs.*
 ‘ *L’amour par toi nous fait connoître*
 ‘ *Ce qu’on doit au Souverain Etre :*
 ‘ *Honorons-le par les douleurs,*
 ‘ *Puiſqu’il mepriſes les douceurs.*

‘ O Juſtice of my Divine Maſter,
 ‘ Which feed’ſt Thyſelf with Severities,
 ‘ Love by Thee makes us know
 ‘ What we owe to the Sovereign Being :
 ‘ Let us by Suffering honour Him,
 ‘ Since He deſpiſes pleaſant Things.

‘ I was not above Nineteen Years old when I made that Song ; ſo that you ſee, God called me early into the Service of my Divine Miſtreſs. I became her Slave, and ſhe has never ſpar’d me ſince. Pray to God that I be not unfaithful to Him. 1717.

LETTER 160.

‘ **T**H O’ I should be very glad to see you, if it
 ‘ were the Will of God, yet of myself I can
 ‘ desire Nothing. * ’Tis said of St. Paul, *His Let-*
 ‘ *ters are weighty and powerful, but his bodily Presence*
 ‘ *is weak, and his Speech contemptible.* I find nothing
 ‘ in me that deserves the least Esteem. The Instru-
 ‘ ment cannot ascribe the Work to itself, which the
 ‘ Workman does by Means of it. God makes Use
 ‘ of the most contemptible Instruments to do His
 ‘ Work. It becomes such a Workman as He to work
 ‘ upon Nothing, and by Nothing. What do I say?
 ‘ He employs only Nothing to do what He does: I
 ‘ am Nothing, yea less than Nothing.

‘ I neither know what He works in me or by me,
 ‘ No Trace of it is left: He takes and He gives: I
 ‘ let Him do it. If He has a mind, I can do every
 ‘ Thing in Him: If he leaves me, I am an empty
 ‘ Nothing, a Canal without Water. Every one finds
 ‘ by this Canal according to his Faith, that nothing
 ‘ might be ascribed to the Creature. ’Tis a great
 ‘ while since He made me become a Child, whom
 ‘ He leads as He pleases, without Resistance or
 ‘ Thoughts on my Part. I should be amazed to hear
 ‘ any body say that He does Good by me. If I were
 ‘ able to cast my Thoughts upon, or to find *this Self*,
 ‘ I should abhor it more than the evil One.

‘ I hope if God permit you to come and see me,
 ‘ that He will give me what is necessary for you.
 ‘ Your



‘ Your Soul is precious to me before the Lord, and
 ‘ ’tis in His suffering and adorable Heart that you will
 ‘ always find me present. 1717.

L E T T E R 161.

My dear Brother,

‘ I Have had it a pretty while in my Heart to
 ‘ write to you, to tell you, if God take me out
 ‘ of this World, and should deprive you of your
 ‘ present Supports, that you be not surprized at it ;
 ‘ but seeing your Way before you, that you be
 ‘ faithful and couragious, and fight the Battles of the
 ‘ Lord.

‘ I received your Letter. The Business now is
 ‘ not inward Retirement ; that was very good in
 ‘ Time past. What you have now to do is to get
 ‘ clean out of yourself, and to lean wholly upon God.
 ‘ You will never find true Rest any where else. If
 ‘ you can come, I shall receive you with Joy, if I
 ‘ am living. 1717.’

These, Reader, are most of the last Words we
 have been able to collect, of this excellent Woman,
 who departed this Life the 9th of *June* 1717, in
 the 70th Year of her Age ; and now rests, we
 believe, for ever in the Bosom of the Lord, where
 she so sweetly repos’d during the many Storms and
 Tempests, and raging Seas, with which she was
 tossed in her Voyage to the Port and Haven of
 Eternal Bliss.

‘ *Blessed*

‘ * *Blessed are the Dead that DIE IN THE LORD,
‘ from henceforth: Yea, saith the SPIRIT, that they
‘ may rest from their Labours, and their WORKS do
‘ follow them.*

‘ † *Great and MARVELLOUS are thy Works,
‘ LORD GOD ALMIGHTY, just and true are Thy
‘ Ways, Thou KING of Saints. Who shall not fear
‘ Thee, O LORD; for all Nations shall come and wor-
‘ ship before Thee; for Thy JUDGMENTS ARE MADE
‘ MANIFEST.’*

* Rev. xiv. 13.

† Chap. xv. 3, 4.

Lettre

*Lettre d'une fille qui avoit servi
Madame Guion douze ans, & qui
a été retenue huit ans en prison.*

Mon tres cher Frere,

JE ne fai si j'aurai jamais la consolation de vous voir : je le souhaite plus pour la votre, que pour la mienne ; car je n'en puis recevoir que de Dieu seul. Je le souhaiterois bien, si c'étoit sa volonté afin de guerir l'oppression que vous avez sur votre cœur de ce que j'ai été réservée envers vous, touchant Mad. G. Cette oppression est subsistante, je le fai ; mais je m'assure qu'elle se passera en vous parlant avec liberté, & vous obligeant à dire avec moi, que j'ai dû être ainsi. Je connois votre cœur, il est bon, & je fai tres bien que vous m'aimez, & que quand il a falu nous separer, vous avez regardé en cela mon repos & ma consolation : vous avez été fâché de me voir renoncer à bien de commodités par raport à mon temporel.

Je voyois bien que Dieu tournoit votre cœur de la forte pour me mettre où il vouloit & où il m'appelloit tres fortement, & je puis dire tres violemment. Oui, son amour vouloit m'enlever, & m'arracher de tout ce qui me tenoit sur la terre. Si toute votre maison avoit été des pierres précieuses, & que j'y eusse été traitée & honorée comme une Reine, j'aurois tout quitte pour suivre mon Dieu, qui m'appelloit, non aux plaisirs, non aux contentemens ; mais qui me donnoit une impression forte & vive de la croix ; & cette impression avoit bien plus de force sur mon cœur que tout

A Letter of a Maid who had served M. Guion *Twelve Years*, & was kept *Eight Years* in Prison.

My Dear Brother,

I Know not if ever I shall have the Consolation of seeing you : I wish it more for your Sake than my own, for I can receive no Consolation but from God only. I should much desire it if it were his Will, that I might remove the heavy Concern of your Mind, because I have kept my self reserved towards you touching Madam Guion. I know the Concern still remains upon you, but I am sure if I had but an Opportunity of speaking freely with you, it would soon be removed, and you would be forced to acknowledge that I ought to have been so. I am sensible of the good Disposition of your Heart, and know very well that you love me ; and when we were about to part from one another, you were in great Care and Concern about my Welfare, and troubled to see me forsake so many temporal Advantages.

I saw plainly that it was God who turned your Heart in that manner, that he might place me where he would have me be, and where he called me strongly, yea, I can say vehemently. His Love forced me away, and would have me separated from every thing that tied me down to the Earth. If your House had been made up of precious Stones, and I might have been waited upon, and honoured there as a Queen, yet I should have forsook all to follow my God, who called me, not to Pleasures and Gratifications, but gave me a strong and lively Impression of the CROSS ; and that Impression had a much greater Prevalence and Power over my Heart than all Things of
this

tout ce qui se peut jamais penser d'humain. Ainsi j'allois tout doucement suivant le bon Dieu, qui arrangeoit le temporel. Je ne voyois nulle apparence de croix exterieures ; mais c'étoit dans mon interieur que j'avois l'impression forte que j'allois embrasser de grandes croix, pour lesquelles Dieu me donnoit un grand amour. Je priois pour demander d'y être fidelle.

Or dites moi, mon cher Frere, si je vous avois ouvert mon cœur, qu'auriez-vous dit ? qu'auriez-vous fait ? Vous auriez dit que j'étois folle, & avec bonne intention vous auriez faite naitre mille obstacle & empêché mon plus grand bonheur, ma plus grande consolation, ma joie sans borne, mon doux repos, qui est d'accomplir en tout la volonté de mon Dieu : & quand je l'accomplis par la croix, je suis nourrie divinement, & d'une nourriture qui me fortifie, qui m'anime, m'encourage & me vivifie : mais la crainte de ne point faire cette sainte volonté est pour moi plus affreuse que l'enfer. Ainsi, si j'avois été assez infidelle que de n'avoir pas suivi la voix de Dieu, & que je vous eusse ouvert l'intime de mon ame, j'aurois perdu ma grace, & Dieu l'auroit donnée à un autre. Je pense qu'à près une telle infidelité je n'aurois jamais pû avoir de vrai repos, qui ne se trouve qu'en Dieu seul.

Je vous ouvre presentement mon cœur. Je ne crains point que nulle créature mette obstacle à me faire souffrir, puisque j'écris ceci étant dans la prison de Vincennes, où il y a déjà près de quatre ans que je suis pour la dernière fois, & je ne sai si jamais j'en sortirai, & si j'aurai jamais nulle consolation que celle de souffrir. Cependant ayant eu l'occasion de ce morceau de papier, avec un bâton pour me servir de plume & de la suie pour me servir d'encre, j'écris ceci à tout hazard. Si (peut être) Dieu permet que quelque jour je vous le puisse faire tenir pour vous consoler de ma prison : car vous en avez cent fois plus de chagrin que moi,

this World put together. Thus I went gently on, following my God, who ordered my temporal Concerns. I saw no Appearance of outward Crosses; but 'twas inwardly in my Soul that I had a strong Impression that I must undergo heavy Crosses, for which God gave me a very great Love. And I prayed in myself that I might be faithful thereto.

Now tell me, my dear Brother, if I had disclosed my Heart to you, what would you have said; what would you have done? You would have said that I was a Fool, and from a good Intention have raised abundance of Objections, and obstructed my greatest Good, my greatest Consolation, my boundless Joy, my sweet Repose, which is in all Things to do the Will of God; and when through the Cross I do perform his Will, I am divinely nourished with a Nourishment that strengthens me, that animates me, that encourages and enlivens me: But the Fear of not doing his Will, is to me more dreadful than Hell. Had I been then so unfaithful as not to have followed the Call of God, and disclosed to you the Secrets of my Soul, I should have lost my Grace, and God would have given it to another. I think after such Unfaithfulness, I should never have had any Repose or Quiet, which is no where to be found but in God only.

But now I can open my Heart to you freely; for I am in no fear of any body's putting an Obstacle in the Way of my Sufferings. Since I write this from the Prison at Vincennes, where I had been this last Time almost four Years, and know not if ever I shall be released, or whether I shall ever have any other Consolation than to suffer. But casually having got a piece of Paper, with a bit of Stick instead of a Pen, and Soot instead of Ink, I write this in the utmost Hazard and Jeopardy, hoping by God's Permission, that it may one Day be a Means of comforting you in my Imprisonment, for you have an Hundred Times more Trouble and Concern about

moi, qui ne fais qu'en remercier Dieu tous les jours, la regardant comme un don de Dieu qui n'a point rejeté mon Sacrifice, & une tres grande grace qu'il me fait.

J'espere que Dieu ouvrira un jour les yeux aux personnes droites, & qui avec bonne intention nous iont de la peine, parce qu'ils n'ont pas la lumiere de verité, la fausseté ayant ofusqué leur jugement par la malice & l'adresse des méchans : & qu'il fera reconnoître la pierre precieuse, au milieu d'un vilain bournier de Calomnies, qui ne la gâtent aucunement, mais l'embellissent, & lui donnent un éclat admirable aux yeux de Dieu. J'entends MADAME GUION ; & j'ai l'honneur d'avoir part à ses croix, & de la connoître par la grace de Dieu experimentalement & foncièrement, ayant eu la consolation d'être avec elle durant douze années. La voyant agir, j'ai été toute embaumée des ses vertus. De puis que Dieu m'a fait sentir son amour, rien ne m'a pû contenter que lui & par tout où j'ai vu ses traces, j'ai marché à grands pas pour le suivre.

La Prison ne referre que le corps & n'empêche point l'union des ames. Je l'ai bien éprouvé depuis. Je suis toute seule dans cette prison, où je me suis sentie plus fortement unie à elle en Dieu, que si j'en étois proche. C'est l'amour de Jesus Christ qui nous unit ; c'est le lien qui nous serre : c'est en lui & pour lui que je l'aime, & que nous nous aimons. Tant plus je l'aime, tant plus je sens une largeur d'ame pour l'aimer.

Ne vous en étonnez pas, mon cher Frere : sans entrer dans aucune particularité je vous dirai seulement, qu'elle m'a obtenu la grace d'aimer mon Dieu, que j'aime, que j'aimerai toujours, & que j'aime continuellement. Oui, elle m'a obtenu cette grace d'aimer ; & Dieu s'est servi d'elle pour imprimer son amour sur
mon

it than I have, who am made every Day thankful to God for it, and esteem it as a Token from him that he has not rejected my Sacrifice, and a very great Favour done me.

I hope in Time God will open the Eyes of such upright Persons as out of Zeal have persecuted us, because they want the Light of Truth ; Falshood having blinded their Judgment by the Malice and Cunning of the Wicked ; and that he will let them clearly discern the precious Stone amidst the Heaps of vile Slander, which no ways hurt, but rather embellish, and give it a wonderful Lustre in the Sight of God : I mean Madam GUION ; and I have the Honour to share with her in her Afflictions and Crosses, and through the Grace and Goodness of God, to know her experimentally, and thoroughly, having had the Comfort and Satisfaction of living with her for the space of twelve Years : And by seeing her Actions and Behaviour, I have been quite perfumed with her Virtues. From the Time God made me feel his Love, nothing could satisfy me but he, and wheresoever I have discovered his Traces and Footsteps, I have made haste to follow him.

A Prison only confines the Body, but hinders not the Union of Souls. I have long since experienced that ; for I am in this Prison quite alone, where I find myself more strongly united to her in God than if I had been with her. 'Tis the Love of Jesus Christ which unites us, that is the Band that ties us : 'tis in him, and for his Sake, that I love her, and that we love one another. By how much the more I love her, by so much the more I feel my Heart enlarged to love her.

Don't wonder at it, dear Brother, for without descending into Particulars, I will only tell you, that she obtained for me the Grace to love my God, whom I now love, whom I shall for ever love, and whom I continually love. Yes, she obtained for me this Grace to love, and

mon cœur, pour m'arracher de moi-même, me faisant marcher par la mort & le renoncement à toutes mes inclinations naturelles ; & avec assiduité, ayant une patience & une charité continuelle pour moi, dont la reconnoissance durera éternellement.

Ainsi, ne vous étonnez pas que je l'aime, Oui, je l'aime, parce qu'elle aime mon Dieu ; mais d'un amour sans borne, d'un amour réel, essentiel, vif & operant : & c'est cet Amour qui a la force d'unir nos cœurs d'une manière que je ne puis exprimer. Je pense que c'est un commencement de l'union que nous devons avoir dans le Ciel, où l'Amour de Dieu nous tiendra tous unis en lui.

Voilà une petite évaporation que je vous fais de mon cœur : guérissez à présent l'oppression du votre : n'ayez plus de peine de ce que j'ai été réservée envers vous, de ce que je ne vous ai j'aimais parlé de Madame Guion.

*Lettre de la même Fille à un
ECLESIASTIQUE, sur le même
Sujet.*

A Dieu toute la gloire !

MON Reverend Pere, je vous dirai les sentimens de mon cœur le plus brièvement que je pourrai.

Je suis sur la croix tres volontairement, quoique douloureusement. J'amerois mieux mourir que de
faire

God made use of her to imprint his Love upon my Heart, and to draw me off from the Love of myself, making me pass through the Death and Denial of all my natural Inclinations, and with great Diligence watching over me with continual Patience and pure Love, the Sense of which will remain with me for ever.

So do not wonder that I love her, yea, I love her because she loves my God; but with a boundless Love, a real, essential, living and operative Love: And this Love has the Power of uniting our Hearts in such a manner as I am not able to express, but believe it to be the Beginning of the Union which we shall have in Heaven, where the Love of God will unite us all in him.

See here a little Evaporation and Discovery, which I have made you of my Heart: Heal now the Oppression of yours, and be no longer grieved and concerned that I was so reserved towards you, and never spoke to you of Madam Guion.

Another Letter of the same Maid to a Clergyman, upon the like Subject.

To God be all Glory !

M^{*Y*} Reverend Father, I will open to you as briefly as I can the Sentiments of my Heart.

I bear my Cross willingly, tho' 'tis with Pain. I had rather die than do the least Thing of myself to get
Q 3
from

faire la moindre chose par moi-même pour en sortir ; ce seroit un bourreau qui m'arracheroit le cœur. M'étant livrée & donnée entierement à mon Dieu, qu'il fasse de moi ce qu'il voudra ; j'adorerai toujours sa tres sainte volonté, que j'aime tres tendrement. Je m'estime heureuse d'être prisonniere pour son amour.

La nature souffre ; mais il faut la laisser gronder. Je n'ai peur de nulle croix nouvelle : mon cœur est préparé à tout ce que l'on pourra me faire souffrir. Je suis endurcie à la croix : je l'aime d'un veritable amour ; parce qu'elle me fait trouver mon Dieu.

Si Dieu permet que je ne voie j'amaï ma chere Maîtresse [M. G.] sur la terre, je la verrai dans le Ciel : la puissance des hommes ne va pas là. Cependant comme notre union n'est fondée que sur l'amour de Jesus-Christ, c'est en lui & pour lui que je l'aime & lui sus unie plus intimement que si j'étois avec elle. Lorsque je prie, elle est toujours avec moi ; si je me separois d'elle, je m'arracherois de mon cher Sauveur. Notre union ne sera interrompue ni sur la terre ni dans le Ciel, union de croix sur la terre, union de possession de Dieu dans l'éternité : c'est cette esperance qui vivifie mon ame.

Elle m'a aidé à m'arracher de moi-même, de mes inclinations naturelles. Dieu s'est servi d'elle pour s'imprimer en mon cœur, & si fortement, que je ne puis l'exprimer ; mais je le sens bien intimement, Oui, elle a imprimé l'Amour de Jesus-Christ si fortement en moi, qu'il me semble réellement qu'il est

from under it. That would be an Executioner which would tear out my very Heart. Being resigned and given up intirely to God, let him do with me what he pleases, I shall always adore his holy Will, which I most tenderly love. I esteem myself happy in being a Prisoner for his Sake.

Nature labours under Suffering, but let her chide and complain. I am in no Fear about any new Cross, for my Heart is prepared for every Thing they can make me suffer: I am inured and hardened to the Cross: I love it with a true Love; because it makes me nearer acquainted with God.

If it be the Will of God that I never see my dear Mistress [M. G.] again upon Earth, I shall see her in Heaven, for the Power of Man reaches not there. However, as the Union betwixt us is founded purely on the Love of CHRIST, 'tis in him, and for his Sake, I love her, and am more closely united to her than if I was with her. When I pray, she is always with me: Should I withdraw myself from her, I should force myself from my dear Lord and Saviour. Our Union shall never be broken, either upon Earth or in Heaven. 'Tis an Union of the Cross upon Earth, and an Union of the Possession of God in Eternity. 'Tis this Hope which ex-livens my Soul.

She has aided me in the Denial of myself and my natural Inclinations. And God made use of her to imprint himself in my Heart, and so strongly too, that I am not able to express it, but feel it most intimately. Yea, she imprinted the Love of CHRIST so strongly in me, that it seems really as if it was engraven upon my Heart

est gravé sur mon cœur en caractères profonds & inéfaçables. C'est pourquoi j'espère que Dieu me soutiendra par la force de son Amour, qui a uni nos cœurs. Plus j'aime Dieu, plus je me sens ferrée à elle : ainsi, qui nous séparera ? Ce ne sera ni les tourmens, ni les prisons, ni la force des hommes, ni des diables. Rien ne vous séparera j'amaïs de l'Amour de Jesus Christ. C'est dans ce cœur aimable que je la trouve toujours. O Cœur de Jesus, vous êtes ma vie & mon repos ! J'éleve mon cœur & mes mains vers vous, & vous rends grace de ce que vous m'avez unie à un Cœur qui vous aime si tendrement & si purement qu'il en a tout embaumé le mien, & c'est ce baume d'Amour, qui rejouît mon ame dans ma captivité.

La nature souffre beaucoup : cependant je ne voudrois pas ne point souffrir ; & dans l'intime de mon ame je sens une crainte secrète de perdre ou d'éloigner de moi ma bien-aimée Croix. C'est la chérie de mon cœur : je l'ai épousée d'une force inconcevable : aussi lui veux-je garder fidélité tant je que respirerai. Je me suis tout-à-fait consacrée, donnée vouée à mon Dieu, corps, ame, esprit, toute entière & sans reserve. Je lui apartiens ; qu'il fasse de moi ce qu'il voudra : je suis soumise à tout. Je ne sens nul desir, nulle volonté, qu'à dire en tout & par tout, *que votre très-sainte volonté soit faite*, ô l'Amour de mon cœur ! enfin, un *fiat* continuel en moi, quoique douloureusement.

C'est-là mon panchant, où je me sens entraînée, qui m'enforce en Dieu par la croix. O croix, qui consommez de douleur, & qui vivifiez, que vous êtes amere, & que vous êtes douce ! Vous tuez, & vous donnez la vie ! O que votre amour est fort lorsque l'on s'est livré à vous ! Mon
désir

in very deep and never fading Characters. Therefore I hope God will uphold me by the Strength of his Love, which has united our Hearts. The more I love God, the more closely I find myself bound to her: Who then shall separate us? It shall neither be Persecutions, nor Prisons, nor the Force of Men or Devils. Nothing shall ever separate us from the Love of CHRIST JESUS. 'Tis in his sweet and lovely Heart I find her always. O Heart of Jesus, thou art my Life and sweet Repose! I lift up both my Heart and Hands unto thee, and return thee Thanks, for uniting me to an Heart which loves thee so tenderly and so purely, that mine is all over Perfumed with it; and 'tis this Perfume of Love which makes my Heart glad in my Captivity.

Nature suffers grievously, but yet I would not be without Suffering, and in the very Bottom of my Soul, I feel a secret Fear of losing, or being driven from my BE-LOVED CROSS. 'Tis the very Darling of my Heart: I have espoused it with a inconceivable Force and Ardour, and would be faithful to it as long as I live. I have wholly consecrated and given myself up to God, Body, Soul, and Spirit, entirely, and without Reserve. I am his, let him do with me what he will: I am submissive to every Thing. I feel no Desire, no Will in me, but to say in all and through all, THY HOLY WILL BE DONE, O Love of my Heart! In fine, I feel a continual * FIAT in me, though under much Pain of Body.

That which plunges me into God by the CROSS, is my strongest Propensity, to which I find myself powerfully drawn. O CROSS which makest happy through Pain and Suffering, and which enlivenest the Soul, how bitter and yet how sweet thou art! O how strong is thy Love
when

* Thy Will be done.

désir feroit de mourir entre vos bras : vous me rendriez infalliblement dans le sein de mon Dieu, où j'aspire fans cesse, & où je repose sur la terre. J'espere & je croi fortement y reposer dans le ciel.

MADAME GUION ayant composé durant sa longue captivité plusieurs Cantiques sur toutes sortes de Sujets spirituels (comme elle l'a insinué ci-dessus, p. 223.) on a crû devoir en mettre ici un ou deux de ceux où elle fait voir la disposition d'esprit avec quoi elle soutint une si dure prison, dix années de suite.

PRIMIER CANTIQUE.

§ 1 §

Grand Dieu, pour ton plaisir
Je suis dans une Cage ;
Ecoute mon ramage :
C'est-là mon seul desir :
J'aime mon esclavage,
Grand Dieu, pour ton plaisir.

§ 2 §

Je chante tour le jour,
Seigneur, c'est pour te plaire :
Mon extrême misère
Augmente mon amour :
N'ayant point d'autre affaire
Je chante tout le jour.

Tu

when one is given up to thee. My Desire is to expire in thy Arms : Thou wilt infallibly restore me into the Bosom of my God, where I pant continually to be, and where I repose myself on Earth ; and I hope and believe strongly, that I shall repose myself there in Heaven.

MADAM GUION having composed, during her long Captivity, many Hymns, or little Songs, upon all Sorts of spiritual Subjects, (as she has taken Notice above, pag. 223) we thought proper to insert here one or two of them, which show with what Temper and Disposition of Mind she bore so hard an Imprisonment for Ten Years together.

THE FIRST HYMN.

§ 1 §

*Great God for thy Pleasure
I am put into a Cage,
Listen to my Notes,
For that's all I desire :
I love my Confinement
Great God for thy Pleasure.*

§ 2 §

*I sing all the Day long
Lord, for thy Pleasure
My extreme Affliction
Augments my Love :
Having no other Affair
I sing all the Day long.*

Thou

§ 3 §

Tu l'entends, mon Seigneur,
Cet amoureux langage,
Ignoré du faux fage
Goûté du chaste cœur,
L'amour a son ramage :
Tu l'entends, mon Seigneur.

§ 4 §

Je vis en liberté
Quoique dans l'esclavage :
* L'AMOUR PUR met au large
Le cœur, la volonté :
Dans ma petite cage
Je vis en liberté

§ 5 §

Divine volonté
Que j'adore & que j'aime !
Plus ma peine est extrême,
Plus j'ai de liberté
Tous biens sont en toi-même
Divine volonté.

§ 6 §

De ton petit oiseau
Reçois je te conjure,
Le gazouillant murmure,
Plus tendre qu'il n'est beau ;
Et fais la nourriture
De ton petit oiseau

L'esclave

* Ep. de St. Jean ch. iv. 18. La crainte ne se trouve point avec la charité ; mais la charité parfaite chasse la crainte. La charité chasse la crainte, en chassant l'amour propre. *Quesnello.*

§ 3 §

*Thou understandest, Lord !
This amorous Language,
Unknown to the Worldly Wife,
Relish'd by the chaste Heart ;
Love has its Notes,
Thou understand'st them, Lord !*

§ 4 §

*I live in Freedom
Though in Confinement :
* PURE LOVE sets free
Both Heart and Will :
In my little Cage
I live in Freedom.*

§ 5 §

*O Will Divine
Which I adore and love !
The more extreme my Pain,
The more Freedom I have,
All Good is in thee
O Will Divine !*

§ 6 §

*Of thy little Bird
Accept, I pray thee,
The warbling Murmurs,
More soft than fine ;
And be the Nourishment
Of thy little Bird.*

The

* 1 *John* iv. 18. There is no Fear in Love ; but PERFECT LOVE casteth out Fear. Perfect Love casteth out Fear, because it casteth out Self-love. *Qu'esnelle.*

§ 7 §

L'esclave de mon Dieu
 Trouve par tout l'Immense :
 Une certaine aisance
 Le rend libre en tout lieu ;
 Il est dans l'abondance
 L'esclave de mon Dieu.

§ 8 §

Entourré d'ennemis
 Que l'intrigue tourmente,
 Que mon ame est contente !
 Que mon cœur est soumis !
 Incessamment je chante
 Entourré d'ennemis.

§ 9 §

Je voi mes ennemis
 Se donner de la peine ;
 Les uns sont hors d'haleine,
 Les autres étourdis :
 Moi, d'une ame sereine
 Je voi mes ennemis.

§ 7 §

*The Prisoner of my God
Finds Immensity every where :
A peculiar Easiness
Makes her free in every Place :
She abounds in Plenty,
The Prisoner of my God.*

§ 8 §

*Surrounded with Enemies
Whom Intrigues perplex,
How contented is my Soul !
How submissive is my Heart !
Incessantly I sing
Surrounded with Enemies.*

§ 9 §

*I behold my Enemies
Fatiguing themselves ;
Some are out of Breath,
Others quite stun'd ;
I, with a tranquil Mind
Behold my Enemies.*

CANTIQUE II.

§ 1 §

Charmante solitude
Cachot, aimable tour,
Où sans inquiétude
Je passe tout le jour !
Est-il tourment trop rude
Pour mon fidelle amour ?

§ 2 §

Les maux sont mes delices,
Les douleurs mes plaisirs ;
Les plus affreux suplices
Le but de mes desirs.
Et tous mes exercices
L'amour & les soupirs.

§ 3 §

Je ne crains point la peine,
Quoique sans nul soutien,
Etant assez certaine
Que ce mal est mon bien :
La BBAUTE SOUVERAINE
Veut l'amour Souverain.

§ 4 §

Je souffre, & ma souffrance
Cause tout mon bonheur :
Par sa douce presence
Dieu consomme mon cœur :
Il est ma patience,
Ma force, & ma douceur.

H Y M N II.

§ 1 §

*O charming Solitude,
Dungeon, lovely Tower,
Where unmolested
I spend all the Day!
Is there any Torment too severe
For my constant Love?*

§ 2 §

*Afflictions are my Delights,
Pains are my Pleasures;
The most dreadful Torments
The Upshot of my Wishes:
And all my Exercise
Love and deep Sighs.*

§ 3 §

*I fear no Torment
Though without any Support,
Being very sure
This Evil is my Good:
The SOVEREIGN BEAUTY
Calls for Sovereign Love.*

§ 4 §

*I suffer, and my Suffering
Makes all my Happiness:
By his sweet Presence
God enriches my Heart:
He is my Patience,
My Strength and my Comfort.*

R

The

Routes du divin Amour pour conduire l'ame a l'union divine.

TOI qui de mon amour as ressenti les traits,
 Dont le cœur est soumis à mes divins attraits :
 O toi que je choisis pour Epouse éternelle,
 Sois à ton cher Epoux une Epouse Fidelle.
 Je veux bien avouer que tes yeux m'ont blessé
 Par un tres chaste amour, pur, disinteressé ;
 Que tu n'a plus voulu que ce qui peut me plaire,
 Sans de tous tes travaux desirer le salaire.
 Lorsque je t'ai conduite en des chemins rompus,
 Au travers des haliers, hors des chemins battus,
 Dans des sentiers jonchés de ronces & d'épines ;
 Tu les as tous franchis comme routes divines.
 Si j'ai paru souvent & fuir & t'oublier,
 Tu n'as jamais quité cet iconnu sentier.

Je prenois du plaisir remarquant tes alarmes,
 D'entendre tes soupirs, de voir couler tes larmes ;
 Je voulois effayer si te prenant à moi
 Après tant de travaux tu manquerois de foi :
 Mais ton cœur affligé resta toujours fidelle,
 Sans nommer mon amour inconstante & cruelle ;
 Et malgré tes malheurs, en benissant ton sort,
 Tu voulois m'obeir même jesq' à la mort.
 Je portois avec toi tes travaux, tes souffrances :
 Lorsque j'étois en toi, tu pleurois mes absences ;
 Je faisois mon plaisir dans ce tems douloureux,
 De soutenir le cœur en m'éloignant des yeux.
 Mon amour s'augmentoit te voyant desolée :
 Tu n'allois point chercher à te voir consolée.

Tu

The Paths of DIVINE LOVE by which the Soul is led to the Di- vine Union.

O Thou who hast felt the Darts of my Love, whose Heart is submissive to my heavenly Drawings! O thou whom I have chosen for an eternal Spouse, be thou a faithful Bride to thy beloved Bridegroom! I must confess thy Eyes have smitten me with a most chaste, pure and disinterested Love; and that thou hast not desired any thing but what would please me, expecting no Salary for thy Pains and Labour. And when I led thee into rough Ways, over Bushes and Brambles, and quite out of the beaten Paths amongst Thorns and Thistles, thou passedst through them as through heavenly Paths: And though I seemed often to leave thee, and to forget thee, yet thou didst never forsake this unknown Path.

I took pleasure in beholding thy Fears, and bearing thy Sighs, and to see thy Tears run down. And after so many sharp Conflicts, I had a mind to try if taking thee to myself thou wouldst always abide constant and true; and thy afflicted Heart abode faithful, and never called my Love either inconstant or cruel: And tho' thy Afflictions were grievous and heavy, yet didst thou bless thy Lot and Portion, and wert willing to follow me even to Death. I partook with thee in thy Labour and Sufferings, and when I was in thee, thou didst bewail my Absence; for in those Afflicting Times I pleased myself in bearing up thy Heart, but keeping out of Sight. My Love was increased by seeing thee so disconsolate. And thou never wentest about to look for Ease and Comfort, but wouldst

Tu me disois souvent : ‘ Cher & divin Epoux,
 ‘ Je fais tout mon plaisir de souffrir avec vous :
 ‘ Mais vous m’abandonnez dans ma peine cuisante.
 ‘ Vous êtes mon bonheur & mon unique attente :
 ‘ Tout le reste pour moi n’a que de la fadeur,
 ‘ Et ne sauroit, hélas ! dissiper ma langueur.
 ‘ Un seul de vos regards peut me rendre la vie.
 ‘ Pourquoi détournez-vous ces yeux qui m’ont ravie ?
 ‘ Qu’est devenu l’espoir, AMOUR, que vous donnez !
 ‘ Hélas, vous m’aviez prise, & vous m’abandonnez !
 J’écoutois en secret ton innocente plainte :
 Je faisois mon plaisir de te voir bien atteinte,
 Mon amour en ton cœur s’enfonçoit chaque jour,
 Lorsque tu te croyois plus loin de mon amour ;
 Et lorsque je voyois tes rigoureux supplices ;
 C’est lors que je trouvois en toi mille délices.
 ‘ Unique confident de ma chaste amitié,
 ‘ Rocher, prend de mon sort du moins quelque pitié,
 ‘ Deviens tendre aujourd’hui pour une tendre amante,
 Disoit tu quelques fois d’une voix languissante.

Je riais en secret de tes ennuis cuisans ;
 Et je me dérobois seulement à tes sens.
 Ils sont foibles encore pour l’excellent ouvrage
 Que je veux operer. Redouble ton courage ;
 Et ne permets jamais à tes sens curieux
 De voir, de desirer un goût délicieux.
 Il faut, pour être à moi, les quitter & toi-même :
 Il faut, m’aimer pour moi sans sentir si l’on m’aime :
 Me suivre en tous les lieux où je te conduirai,
 Sans vouloir regarder où je te menerai.
 N’espère point de voir la fin de ta souffrance :
 Continue à te plaire en ton obéissance.
 Qu’il fût à ton cœur de me voir glorieux,
 Sans penser s’il sera heureux ou malheureux.
 C’est ainsi qu’en secret je parlois à ton ame.
 Que j’augmentoies l’ardeur de ta pudique flamme.

Tu

often say to me, ' Dear and divine Spouse, 'tis my
 ' whole Delight to suffer with thee, but thou forsakest
 ' me in my sharpest Trials and Agonies. Thou art
 ' my Happiness and only Hope. Every thing else to
 ' me is of no value or moment. Alas! it cannot dis-
 ' sipate my Pain. One Look of thine would give me
 ' Life! Why turnest thou away those Eyes which
 ' have ravished me. What is become, O my Love,
 ' of that HOPE thou gavest me? Alas! thou hast
 ' smitten me, and dost thou now abandon me?' I
 heard in secret thy innocent Complaint, and was delighted
 to see thee so enamour'd; my Love sunk every Day deeper
 in thy Heart, when thou imagin'dst thyself at a greater
 Distance from it. And when I saw thee labouring under
 the severest Pangs and Affliction, 'twas then I saw a
 thousand Delights in thee; and thou wouldst say in a lan-
 guishing Voice, ' Only Witness of my chaste Love,
 ' Rock, take at least some Pity of my Condition,
 ' be compassionate this Day to a tender Lover.'

I smiled in secret at thy bitter Pangs and Uneasiness,
 and only hid myself from thy Senses; for they were as
 yet too weak for the excellent Work I had a mind should be
 wrought in thee. Redouble, said I, thy Courage, and
 don't let thy prying and curious Senses so much as see or
 desire one delicious Morsel; if thou wilt be wholly mine,
 thou must deny them all and thyself too: Thou must love me
 for my own Sake, without feeling whether thou lovest me:
 And follow me in all Places without seeing where I lead
 thee. Never expect to see an End of thy Sufferings, but
 continue to take Delight in thy Obedience. Let it suffice
 thy Soul that it sees me all Glorious, without minding
 whether it shall be happy or unhappy. Then secretly did
 I speak to thy Heart, and augment the Ardour of thy
 R 3 chaste

Tu voulois expirer sans témoin sans flambeau,
Afin de me donner quelque plaisir nouveau.

Tu parvins à la fin à t'oublier toi-même ;
Ce qui rendoit pour toi mon amour plus extrême :
Pour moi tu négligeois ta première beauté ;
Tu n'avois plus d'attraits que pour ma vérité.
‘ Cher & divin Epoux, je me trouve assez belle,
‘ Disois tu, si mon cœur vous est toujours fidèle,
‘ Cette fidélité ne me vient que de vous :
‘ Je ne puis rien avoir s'il n'est à mon Epoux.’

Après quelques discours tu demeurois muette :
Je divins de ton cœur le fidèle interprète.
Tu ne me parlois plus, je t'entendois si bien
Que nous étions charmés d'un muet entretien.
Ce silence s'entend bien mieux que les paroles ;
Sitôt qu'on l'a goûté les discours sont frivoles.
C'est ainsi que passant ta jeunesse en ce bois,
Tu n'avois plus pour moi qu'une muette voix :
Mon cœur te repondoit ; & l'amoureux silence
Te ravissoit bien plus qu'une foible éloquence.
J'étois prince alors de tous tes mouvemens :
Et tu connoissois bien l'esclavage des sens.
Dès que je t'eus donné la liberté nouvelle,
Tu volois près de moi comme la tourterelle :
Je te faisois voler même au milieu des airs,
Afin de m'annoncer en mille endroits divers.

C'est ainsi que l'AMOUR entretenoit l'amante :
La rendant en secret & parfaite & savante :
L'amante lui demande à parler à son tour,
Pour expliquer à tous l'excès de son amour.
L'AMOUR à cet instant lui rendit la parole,
Non plus comme autrefois, pour un discours frivole ;
Mais

chaste Love: Thou wouldst have died privately and unseen, were it but to have given me some new Pleasure.

At last thou camest to forget thyself, which made my Love the more extreme towards thee. For my Sake thou neglectedst thy first Beauty, and hadst no Liking to any thing but my Truth; ' Dear and divine Spouse, saidst ' thou, I find myself handsome enough if my Heart be ' but always faithful to thee. This Faithfulness I ' have only from thee; I can have nothing but what ' belongs to my Spouse.'

After some more Expressions of that Sort, thou becamest mute and silent, and I was the faithful Interpreter of thy Heart. Thou spakest no more to me, but I understood thee so well, that we were both charmed with our SILENT CONVERSATION. Such Silence is much better understood than Words, for as soon as one has tasted of it, Words become frivolous and insignificant. In this manner thou passedst thy Youth in these Woods. Thou hadst no other than a mute or silent Voice for me: But my Heart answered thine; and this amorous Silence ravished thee more than fine Words, or feeble Eloquence. I was then the Spring of all thy Motions, and thou beheldest clearly the Slavery and Bondage of the Senses. No sooner had I given thee this new Liberty, but thou flewest towards me like a Turtle Dove; and I caused thee to fly aloft in the midst of the Sky, that thou mightest declare and proclaim me in a Thousand different Places.

In this Manner did CHRIST converse with his loving Spouse, making her perfect and learned in Secret. She then requested of him that she might speak in her Turn to explain and manifest to all the exceeding Greatness of her Love. CHRIST thereupon instantly restored her Voice, but not such a one as heretofore for frivolous Discourse, but

Mais afin d'enseigner les secrets de l'Amour,
Faire voir ses beautés & les mettre en leur jour.

Cher & divin AMOUR, dont mon ame est atteinte,
Je veux, quoiqu'en souffrant vous annoncer sans crainte.
Vos divines beautés ont enlevé mon cœur,
Et m'ont rempli pour vous d'une celleste ardeur.
Lieux écartés, frimats, ôiez mon aventure,
Je veux vous preferer à toute la nature :
Vous païs reculés plus approchans du NORD,
C'est vous que je choisis pour declarer mon sort :
A vous qu'on regardoit comme païs sauvages,
Qui n'avez point l'abri de nos charmans bocages.
Vos cœurs ne sont-ils pas comme les autres cœurs ?
Malgré vos froids cuifans recevez mes Ardeurs.
Laissez-vous penetrer de l'objet que j'adore,
Vous qui ne voiez point Le LEVER de L'AURORE ;
Il se lève pour vous à present un beau jour :
C'est l'esprit de la foi, c'est plus, le PUR AMOUR.

Ouvrez donc votre sein pour lui donner passage ;
Et vous en tirerez un heureux avantage :
Mon Dieu qui vous choisit pour être tout à lui,
Veut bien par mon discours vous l'apprendre aujourd'hui.
Ne devenez jamais à ses bontés rebelles ;
Demandez lui des cœurs purs, tendres & fidelles,
Dont vous avez besoin pour écouter sa voix.
Peuple, dont sa bonté daigne faire la choix.
Que son amour sacré vienne fondre vos glaces :
Rendez vous à son choix, rendez vous à ses graces ;
Et ne rebutez pas son doux empressement.
Vous qu'il prefere à tous les peuples du levant,
Mont glacé, mont desert, toujours sec & sterile,
L'AMOUR PUR vient chercher près de vous un asile :
Ne le refusez pas : employez vous pour lui :
Il sera votre force & votre unique apui.

Beaux

a Voice capable and fit to teach the Secrets of Love, to shew his Beauties, and set them forth in their proper Light.

*O dear and divine Love, with whom my Soul is ravished, I will, though I suffer, declare of thy Goodness without Fear. Thy Heavenly Beauties have captivated my Heart, and filled me with a cæstial Ardour. O ye * SEPARATE PLACES congeal'd with Ice, bear what I have to declare, I prefer you to all Nature : O ye distant Countries near the NORTH, 'tis to you I have chosen to declare my happy Lot and Condition : To you which have been looked upon as wild, and have not the Shelter of our pleasant Groves. O are not your Hearts like others ? Notwithstanding therefore your nipping Colds, receive the Ardour of my Flame. Be ye penetrated with the Object I adore. O you who sometimes see not the RISING of the Sun, there is now a bright Day rising upon you ; 'tis the Spirit of FAITH, nay more, 'tis PURE LOVE.*

Open then your Hearts to let it in, and you will reap a blessed Advantage by it. MY GOD, who has made Choice of you, that you might be wholly his, is willing, by my Discourse, to learn you it this Day. Never rebel against his Goodness : Ask of him pure and tender Hearts, which you have need of to hear his Voice.

O People, whom God through his Goodness has vouchsafed to make Choice of, let his holy Love melt your Ice. Comply with his Choice, give up to his Grace, and reject not his tender Calls and Wooings. O you whom he prefers to all the more Southern People ; Icy Mountains, Desert Mountains,

* By these Words she seem'd to have in View the *British* Isles, which in respect to the main Continents are lieux écartés, that is, separated Places, but 'tis most certain that her Views extended to *Denmark*, *Sweden* and *Norway*, even as far as the North Cape, where the Sun rises not for several Weeks together in the Winter Season ; and likewise to the North Parts of *America*, by the Words d'autres Hemispheres, other Hemispheres.


Beaux païs émaillés de mille fleurs champêtres
 Vous n'avez pas voulu recevoir votre Maître :
 Vous que mille ruisseaux font paroître rians,
 Vous avez refusé pour l'amour votre encens :
 Païs entrecoupés, vignes, terroir fertile,
 Vous n'avez pas voulu lui donner un azile :
 Beaux coteaux couronnés de ces pampers divers
 Qui se font desirer dans ce grand Univers,
 Grand canaux de qui l'art surpasse la Nature,
 Agréables ruisseaux dont le charment murmure
 Semble vous inviter d'y faire un long séjour
 Vous ne fûtes point faits pour recevoir l'AMOUR.
 Car cet Amour Sacré fut bani de vos terres :
 Il cherche un logement sous d'autres HEMISPHERES.
 Le pur Amour a l'art de rendre tous les lieux
 Dignes de ses bontés aimables à ses yeaux.

Vous pauvre nation seulette, abandonnée,
 On vous va voir bientôt & fertile & peuplée,
 Si vous recevez bien ce que vous dit par moi
 Cet Epoux de mon cœur & le prenez pour Roi.
 Il va rendre feconds les lieux les plus sauvages,
 Et de fables ingrats faire des pâturages :
 On y verra bien-tôt régner la verité
 Où l'on ne connoissoit presque pas l'équité,
 Vous verrez le raisin où vous voyez la ronce ;
 Et c'est mon Souverain qui par moi vous l'annonce.
 Mais si vous refusez ce pur & chaste amour,
 Tremblez pour vos climats en ce terrible jour :
 Si vous ne voulez pas recevoir la lumière
 Vous serez dissipés comme un peu de poussière.

*Mountains, always dry and barren, PURE LOVE is coming to seek for Refuge and Dwelling amongst you : Don't refuse him : Lay yourse'ves out for him, he will be your Strength and only Support. O ye fine Countries, whose Fields are enamel'd with a Thousand rural Flowers, you would not receive your Master : You whose Thousand Rivulets and Springs make you appear so smiling, you refused LOVE your Incense and Offerings. O ye Countries full of Canals, Vines and fertile Grounds, you would give him no Asylum, no Dwelling. O ye fine little Hills covered over with Diversity of Grapes, whose Produce is so much desired by the whole Universe. O ye * large Canals, whose Art surpasses Nature ; pleasant Rivulets, whose charming Murmurs invite us to a longer Stay, you were not made to receive LOVE. For this SACRED LOVE was banished out of your Territories. He looks out for a Dwelling in other HEMISPHERES. PURE LOVE has the Art of making all Places worthy of his Blessings, and lovely to his Sight.*

O thou poor solitary abandoned Nation, one shall soon see thee fertile and full of People, if thou dost but receive what this SPOUSE of my Heart speaks by me, and take him for thy KING. He is about to make the rude and desert Places fruitful, and of barren sandy Heath make fine Pastures : Truth shall very quickly be seen to reign, where Equity was scarcely known. You shall see Grapes where you see Brambles. And 'tis my SOVEREIGN who declares it by me. But if you refuse and reject this PURE and CHASTE LOVE, O tremble for your Lands in the terrible Day of Account. If you will not receive the LIGHT, you shall be dissipated and scattered as the Dust.

* The Canals of Versailles.



DIRECTIONS

FOR A

HOLY LIFE.

By the Archbishop of CAMBRAY.

THE principal Instrument, or Means of our
 T Perfection, is contained in this one Ex-
 pression of God to *Abram*, * WALK IN
 MY PRESENCE, *and be thou perfect.*

2. The PRESENCE of God calms the Mind, gives sweet Repose and Quiet, even in the midst of our daily Labours; but then we must be resigned to Him without any Reserve.

3. When we have found God, there is nothing worth looking for in Men: We must then give up our very best Friends, for the *good Friend* is in the *Heart*, the *Spouse* who is jealous, and will have every thing else put out.

4. It does not require a great deal of Time to love God, to draw near and Enjoy His Presence, to lift up our Heart to Him, or to adore Him at the Bottom of our Heart, nor to make Him an Offering of what we do and suffer; for † the very *Kingdom of God is within us*, which nothing can molest.

5. When

* *Gen.* xvii. 1. The Words of the Text are, Walk before me, and be thou perfect; but the Author's Words in *French* are, *Marchez en ma présence & vous serez parfait*, Walk in my Presence and you shall be perfect.

† *Luke* xvii. 21.

5. When the Hurry and Distraction of the Senses, and the Rovings of the Imagination, hinder us from getting into a quiet and composed Frame of Mind, let us at least calm ourselves by the Integrity of our Will, and the very Desire of a Composure does in a manner prove a sufficient one. We must also turn our Minds inward to God, and do whatsoever he would have us, with a pure and upright Intention.

6. We must endeavour from time to time to excite in us a Desire to be devoted and resigned to God, with all the Powers and Faculties of the Soul ; that is to say, to contemplate Him with our Mind, and with our Will to love Him : Let us also desire that our Senses may be consecrated to Him in all their Operations.

7. Let us take care we be not occupied too long, either outwardly or inwardly, about unprofitable things, which create such Distractions both of Heart and Mind, and draw them so much out of themselves, that 'tis with difficulty they can be brought again to be inward enough to find God.

8. As soon as we feel that some foreign Object gives us Pleasure and Joy, let us withdraw our Heart from it ; and that the Heart may not take up its Rest in it, let us presently shew it its true Object, and *sovereign Good*, that is, God Himself. If we are but faithful in ever so small a degree, to wean ourselves inwardly from the Creatures, so as to hinder them from resting in the Heart, which God has reserved to Himself, there to be honoured, adored, and loved, we shall quickly taste that pure Joy, which God never fails to give a Soul that is free and disingaged from all worldly Affections.

9. When we perceive in ourselves a strong and very eager Desire after any thing whatsoever, and find that our Humour and Inclination carries us too precipitately to do any thing, be it only to say something, to see an Object, or go any where, let us strive to moderate ourselves, and request of God, that He would stay

stay the Precipitation of our Thoughts, and the Commotion we are under, because He has said, that His Spirit abides not in Hurry and Commotion.

10. Let us take great Care we do not concern or busy ourselves too much with what others say and do, and that we let it not too much into our Minds, for 'tis a great Cause and Source of Disturbance.

11. As soon as we perceive what it is God requires of us, in any Particular that presents itself, let us stick to that, and withdraw ourselves from every thing else: By that means we shall always preserve a Freedom and Evenness of Soul, and shall cut off a great many needless Things which incumber the Mind, and hinder it from turning easily to God.

12. An excellent Means of keeping ourselves in an inward Quiet and Freedom of Spirit, is, at the finishing of every Action, to bound there all Reflections arising from it, the Respects and Regards of Self-love, sometimes from vain Joy, and sometimes from Grief, because this is one of our greatest Evils. Happy is the Man who retains nothing in his Mind but what is necessary, and who only thinks of each Thing just when it is the Time to think of it; so that 'tis rather God who excites the Perception and Idea of it, by an Impression and Discovery of his Will, which we must perform, than the Mind's being at the Trouble to forecast and find it.

13. Let us accustom ourselves to have our Minds inwardly recollected in the Day-time, and during the Course of our Employments, by looking singly to God: By that let us still all the Commotions of our Heart, as soon as we perceive it disturbed and moved. Let us forsake all Pleasures which come not from God, put away all vain Thoughts and wild Imaginations, and speak no idle Word. Let us seek God within us, and we shall infallibly find Him, and with Him, Joy and Peace.

14. In

14. In our outward Occupations, let us be occupied more with God than all the rest. To do them well, we must do them as in His Presence, and for His Sake. At the Sight of God's MAJESTY a Calmness and Serenity should possess the Soul. One Word of our Saviour's, in Time past, instantly calmed a boisterous and raging Sea; and now one Look of His towards us, and of ours towards Him, should every Day do the like.

15. We must often lift up our Heart to God: He will purify, enlighten and direct it. 'Twas the daily Practice of the holy Prophet David: * *I have set, says he, the Lord always before me.* Let us also frequently repeat to ourselves these beautiful Expressions of the same Prophet: † *Whom have I in Heaven but thee? There is none upon Earth that I desire besides thee. God is the STRENGTH of my Heart, and my PORTION for ever.*

16. We need not stay for leisure Hours to shut the Door and retire, for the Moment in which we regret the want of Retirement, is enough to bring us into it. We must turn our Hearts towards God in a simple and familiar manner, and with great Assurance. The most broken Minutes are good at all Times, even when at Meals, and when others are speaking. Unprofitable and tedious long Stories and Relations, instead of tiring may relieve us, by affording some Interval of inward Retirement. Thus all Things turn to Good to those who love God.

17. We should often read such Books as are fitting and proper for our State and Condition; and in Reading, frequently stop and make a Pause, to give place to the Spirit that inwardly draws the Mind. Two or three plain and simple Words, but full of the Spirit of God, are the hidden Manna; and tho' we forget the Words, yet they operate secretly, and the Soul is fed and nourished by them.

18. We

* Psal. xvi. 8.

† Psal. lxxiii. 25, 26.

18. We must endeavour to have a continual Correspondence and Fellowship with God. Let us be persuaded that the most profitable and desirable State in this Life is that of **CHRISTIAN PERFECTION**, which consists in the Union of the Soul with God ; an Union that includes in it all spiritual Good ; a Familiarity with God so great, that no two Friends upon Earth converse oftner together, nor with greater Endearment, Freedom, Ease and Openness of Heart ; a wonderful Liberty of Spirit, that raises us above all Events and Changes in Life, and that frees us from the Tyranny of human Respect ; an extraordinary Power for the well performing all our Actions, and acquitting ourselves well in our Employments ; a Prudence truly *Christian* in all our Undertakings ; a Peace and perfect Tranquility in all Conditions ; and in short, a continual Victory over Self-love, and our Passions.

19. This is the happy State to which we are called ; we, whom God hath separated from the Corruptions of this World. If we do not partake of these heavenly Blessings, 'tis our own Fault, since the Spirit of God disposes and excites us continually to aspire after them : But we resist Him often, either by open Repugnance or secret Refusal, or for want of Resolution and Courage, or letting ourselves be deceived willingly, by the Pretexts and Artifices of Self-love, that begets in us abundance of mean Indulgences and wrong Managements. Let us no more be seduced thereto, but, as saith the Apostle, * *Walk circumspectly, not as Fools, but as Wise, redeeming the Time, because the Days are evil.*

* Ephes. v. 15, 16.



